

A. 10. 7. 1. 3. 12




The Pro-

phete Iſaie / tranſlated into
englyſſhe / by Ge-
orge Joye

My ſhepe heare my voyce.
(ſaith Chriſte) Ioan. v

Every man that is of y^e tru^e
the heareth my voy-
ce. Ioã. v. viii.

Deſpyſe not the doctrine and
warninge of the Pro-
phete of God.



¶ A Prologe into y^e Prophe-
te Iſaye.



This is the booke of y^e ſainges
a actes of y^e prophete Iſaye
che fiſt of al prophets/as cō-
cerninge y^e office of ouerſein-
ge/preaching/a diligent wa-
tchinge ouer the congregacyon of god:
whiche office is noleſſe perelouſe then a
doriouſe. This is Iſaye ſo ofte in theu-
angelists mouthes/ ſo familiare wth Jo-
an baptiſt a Paule/a of ſich autorite wth
ith Chriſt/y^e he toke this booke a opened
it a red y^e Iwes a leſſon therof in their
ſynagoge at Nazareth. Luc. iiii. This
booke declarthe howe faithfully Iſaye
watched a wayted on his flock/wth what
conſtancy he warned/how ſharpeſy he
corrected a rebuked a at laſte comforted
the ſynners. This prophete was in lyke
troublouſe tyme a ſynful worlde as we
are now: when deſtruccion a captiuite was
at hande/a men wer fled bakwarde fro
y^e true worſhypp of god to y^e worſhippin-
ge of ſtockes a ſtones/ puttinge al their
confidence in ſtwarde workes a holynes

A Prologe into

invented of their owne Braines: when al
was done with pow^r & tyranye/ with ou-
tequite/ true iugement/ and good ordre
Wherby we may wel see y^e merciful go-
odnes of god which in so troublouse and
synful a state stered vp (as he dothe no-
we) so excellent a witte and so feruent a
spirite prophete.

When men are geuen to synne & luste/
then sette they al their myndes to disgo-
yse their selfe/ & so to playe the hypocri-
tes y^e what so eu^r they do/ it shalbe so k-
raftely handled/ so coloured/ so paynted
y^e it maye apere well & rightuously/ y^e &
godlely done/ be it neuer so cruel ntu^r so
vngodly: and this their hypocrisy when
they entende to staye it moste with sup-
sticion & eloquence as with two stronge
pyllers (I will not set audacite betwene
thē/ for y^e same hypocrisy is y^e moste vn-
shamefaced boldenes) then thorow sup-
sticion sayne they godlynes/ & by eloquē-
ce erudicio & knowlege. But agenste th-
is krafted effeminate mockinge monstre
(as I saye paynteth hir) thus stayed on
ether

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and not afty^r his owne doctryne & prec-
eptes/ puttinge our Bayne confidence in
our workes leauinge his cōmaundme-
nts vndone. Also in readinge this hea-
uēly Prophete/ we muste consyder y^e we
are the spiritual Israel & Iuda of the se-
de of Abraham by faith vnto whom the
lawe is geuē and promyses are made that
god wilbe our god all alone sufficient if
we be perfite & walke in his wayes Be-
nes. y^e viij. Not withstandinge yet as we
afty^r y^e fleshe the verye gentyles whō
god of his mercy hath called into the pl-
ace of the Iwes to be named his people.
We muste also remember in readinge th-
is booke that I saye preacheth to vs (not
to the carnall Israel only. It is we that
nowe labour in lyke idolatrye and synne/
let vs. therefore take his warninges and
terrible threateninges vnto our selues/
there is now the same god/ y^e same Chri-
ste yesterdaye to daye & the same to con-
tinue for euer. Hebre. viij. the same hol-
ygoste the same saviour & that thow
the same faith/ the same mercy/ iustice/
& iuge-

A prologe into

a iugemēt abydinge vs: the carnall Israel before oth^r naciōs was cutte oute of Abraham: But we by y^e spirit of electiō throw faith ar cutoute of the stone y^e is christe Isay .li. Israel descended into Egypte there oppressed in harde seruitute: we descende into our owne wayes oppressed with synne for the which we are vnder the daunger of hell & deth. Israel had their passe ouer in the remembrance of their delyuerance out of Egypt we haue our lambe christe offred for vs into a perpetuall memoriall of our delyuerance frome synne hell & deth. Israel for their vnbefese was forsaken / blpynded / & assayled of the Madiamites / Amalekites / of y^e Assyriōs of y^e Antiochens & Rhomans / which bzente their temple destroyd their lande & led the into captiuite: we for our vnbefese are not without our spirituall Sennacherib / Nabuchodonosor / Antioche / & our Rhomans continually fightige agēst Christ & vs leadiſg vs into captiuite vnder their traditiōs / burnige y^e very tēple of god & destroying

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eu^{er} y^e ouersee^r or preach^r plentiously fynd al maner of ryches & maye make for the edifyinge of Christes flocke: & take awaye sicke a bishop from Mosesbokis as Isaye is / & the example y^e he left vs to folowe in expoundinge the lawe (the prophetes interprete y^e lawe & the newe testamēt expoundeth the bothe) & throw shittest up the lawe and puttest it owte of mynde.

Cowte of Isayes schole it pleased god to sende these two lights / that is to saye Ioan Baptiste and Paule: hym to y^e blinde pharisees & to their blinde disciples the Iwes / & this to illumyn the gentyles sittinge yet in derkenes. Ioan Baptiste with oute doute preached many a sermone to many men before thei flocke forth so faste to hym to be baptized confessinge their synnes / But oute of what prophets schole he was sente / the theme and argument of his sermons / the rough rebukinge and sharpe threatening so frely so boldly with oute feare of man of what estate so ever he was playnely

A.iiii. declarat

A Prologe into

declareth. Sayde he not frely to the pharisees and Saduceys. Mat. iij. For all they were in so grete opinion and autorite with the people for their vtwarde holynes / sayde he not openly to these hypocrites / O ye edders whelpes who shal shewe you the waye to auoyde the vengeance to come? And with Paule was there no Prophete so familiare so ready to proue and to confirme his sayinges as was Isaye / as it aperethe in his pistels & sermons / especially in his pistle to the Romans. Where yn the nienthe and tenth Chapit. When he came vnto the callinge of the Gentyles into the place of the Iwes nowe fallen awaye and reiected (whiche callinge of the Gentyles and fall of the Iwes Isaye sawe and prophesied here moste clearly) how thicke (I praye you) alledged he Isaye be name brigge i hisful sentences & hol testimonies garneshinge his pistle wth thez as y^e starres or norverne y^e firmamēt: so y^e it maye be thought he wat^d not his gardes of eny oth^r prophets ryuers so plentifully

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entiously & so ofte / as he dyd of Isayes swete floudes runninge in them so plentifully so plentifully and so sweetely. But what nedeth me to remember the seruants when y^e Master of all brought yn no prophets testimones so sone as he dyd his prophet Isayes the sonne of Amoz? Als when he came to Nazareth whe^r he was brought up & aft^r the custome entred into their Synagoge on the Sabbath daye and rosup to reade his lesson / there was deliuerde him the boke of Isaye the prophete as ye maye se Luce. iij. which he opened and fyndinge this place of Isaye in the. lvi. chap. redde saynge The spirit of god is with me / for the lord hath anoynted me / and sente me to preache his gospel to the poore afflicte & troubled in mynde / to byndup the woundis of the y^e ar wounded & contrite i harte / to shewforth deliuerance to men in captiuite / & to open y^e prison to men in h^olde / to publeshe the tyme of grace decreed of the lord. &cetera. And when he had redde / he shutte the boke and rested

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red it to y^e minstre of the Synagoge.

And now at the laste (the worlde cor-
rupte with the same Idolatrye ad lyke
abhominaciō as it was in Isayes tyme
& at Chrystes comynge/ Whom therfore
ther muste nedes abyde lyke destrucci-
on & captiuite/ if we be not captiue al re-
dy) God of his infinite goodnes hath
restored vs his prophete Isaye speakin-
ge playne englysshe which haue ben lo-
cked vp longe in latyne so y^e the laye mā
(I dare saye) vnderstode hym not / nor
yet parauenture many that repute thez
selfe learned. Nowe maye we reade him
for the moste parte gatheringe grete frus-
te with oute eny grete glose/ so y^e we br-
inge with vs a pure harte purged from
all carnall affects askynge vnderstand-
inge of god by whose spirit it was al sp-
oken: so that we knowlege oure vngo-
dlynes our Idolatrye & false worshipe
with ouz lippes/our hartes beinge farre
fro god which hitherto haue: rendred fe-
are & worship to him aftyr the doctryne
and cōmaundemēts of men Isaye. xxxix
and

the Prophete Isaye

eth: syde/ y^e goodnes of god hath euer set
godlynes & erudiciō / not this erudicion
which is sone puffed wth y^e hastye wynde
de of vaine glorie/ but y^e which is inflā-
ed wth y^e soft oyle of charite/ y^e y^e godlye le-
rned might mo^r clearly se & pearse thoz-
owe y^e Bayne by sare of hypocrysy. ffore
wher cā supsticiō byd hir selfe but godly-
nes wil finde hir out: & how cānot pas-
ted eloquēce & bolde babling but fear go-
dlye erudicion? ¶ Wherfore/ when it
was so y^e in Isayes tyme Byce raigned
so sore (but yet thozow y^e fauoure of hy-
pocrysy it was taught for Vertue) & cu-
riouse fables walked in y^e stede of goddis
worde/ the lorde stered vp this heavenly
witte whō he had made before to fighte
agenste this wylpe effeminate monstre
with al hir longe tayle/ thinking it con-
uenient for y^e state of y^e worlde to bryg-
eth so wel apoynted a prophete agenste
so delycate an enynye: which prophete
shul not only fight wth strength/ but al-
so with prudence & polycye/ y^e y^e spirit sh-
uld not wante his aparel/ & y^e because yn
A. iij. those

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those dayes men studyed to painte their
speache & to coloure their wordes. Wh^{ch}
fo^r his counsel (which cannot be deceau-
ed) toke effect: & this prophete cam forth
a man right godly / prudent / constant / Behe-
ment / learned / ientle / welnourted / & of
a singler witte: which so stretched forth
al y^e powers of his gistes agens^t this vi-
sard hypocrysy & effeminate skorne for
y^e pooze churche^s profite / y^e his godlynes
wth erudicion / his prudence with huma-
nity / his constancy with urbanity / his re-
bukinge with vehemence / al togith^r m-
pyght fight in their place ad tyme: so y^e if
thou woldst esteeme al the gistes of a pr-
ophete with pure iugement / sette I saye
alone: to whose faithful office of preach-
ing & prophesying god ioyned so excellēt
erudicion & grace & gaue hym vnto vs /
vnto vs (I saye) & not only to the people
of Iuda. Let vs therfore with thanks
heare & reade this godly Prophete dili-
gently / in whom we shal fynde the hea-
venly & cleare solutions of al q^{uesti}ons pr-
ertapning to christen religion: here shal
euerp

The prophete I saye.

roying his people. Israel wthte d^rye sho-
de th^rou y^e sea / his enimies drowned: we
ar ledde suerly th^rou y^e perellouse ieop-
erdes of this i^let & troublouse worlde so
ful of persecution / wheryn our Phara^o /
this Leuiathā: his Dragō playeth mo-
cketh & taketh his plesu^r for a tyme I
saye .xxv. vij. But he is nowe in downige
synking downe to y^e botome lyke leade /
kylled wth y^e breathe of goddis mouthe / y^e
is to saye with his almyghty worde: for
now is y^e daye cū of y^e which I saye thei^r
speaketh y^e y^e lorde shal bisset this inuici-
ble spēt Leuiathā wth his harde / great &
mighty swerde / y^e is to saye wth his eu^rla-
stinge worde / which so mercifully nowe
offred vs we do not only receaue but vi-
olētly resiste it wth swerde spet & wat^r &
wth oth^r innumerable & itolerable tormēt^{ti}
ges & ignomyes / Let vs know lege this
greuouse offence cōmitted agēst god / ag-
ēst his worde / & y^e professors therof: we
ar al synners & wāte y^e prayse (as saith
Paule. Rom. iii) y^e shuld be geuē of vs to
gad / y^e is to saye we wāte y^e faith wher^{by}
he wolde

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He wolde be glorified: then prayse & glorifye we God when we beleue y^e christe is geuen vs to dye for our rightwis makinge as testifieth pauls Roma .iiij. of Abraham/ which made stronge in faith gaue this prayse & honour to god/ assured and persuaded that he y^e promised hym was able to performe it & cet. In this sentence is Isaye hole: whom to heare faithfully/ to reade frely & diligently/ to understande truly/ graunte vs our merciful fath^r which wolde al his electe to be saued & come to the knowlege of y^e truth by his spirit of truth. Amen.

Burne no more goddis worde: but make it where it is not truly translated.

A note/ for the clearer understandinge of the Prophete.

We muste holde diligently in mynde y^e storie of these .iiij. kinges in whose dayes Isaye prophesied/ which storie beginneth at the .v. Chapter of the fourth booke of the kinges where Azarias called here Ozias beganne to raygne and so forth to y^e raigne of Josias: rede also in the

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in the seconde booke of Paralipoint. frome the .v. to the .viii. chap.

The diuision of this booke accordinge to these .iiij. kinges/ & what was prophesied in eche of their dayes.

Under Ozias/ Isaye prophesied from y^e beginnynge of his booke vnto the .vi. chap. And^r Iotham he sawe y^e viii. of y^e .vi. cap. And^r Azaz he prophesied fro the ende of y^e sixte vnto the ende of the .viii. cap.

Under Ezechias he spake fro the .viii. vnto the .x. chapter. The reste vnto the ende of the booke we haue no certayntye wheth^r he spake it vnder Ezechias or in Manasses dayes his successour. But this is certayne that from the .x. cap. vnto the .xlii. he prophesieth y^e storie of kinge Cyrus and the deliuerance out of y^e captiuite of Babylon/ & from the .xlii. vnto y^e bookis ende/ he prophesieth clearly with out eny figure of Christe & of his churche/ notwithstandinge yet vnder y^e forsayde kinges he mixte his saynges wth many clea^r prophesyingis of Christe and his kingdome.

The title of this booke.

The vision of

Prophecy of Iſaye/the ſonne of Amoz:
which he prophecyed vpon Iuda & Hieruſalem/in the dayes of Ozias/Iotham/
Ahaſ/Ezechias/Kinges
of Iuda.

The firſte Chapter.

Hear heauen/and liſten er-
the: for it is the Lorde that
ſpeaketh. Childerne haue
I noureſtred and promo-
ted/and they haue deſpyg-
htfully rebelled agēſte me. The vnrrea-
ſonable oye knoweth his owener: & the
very aſſe his maſters ſtall: but Iſrael is
unſenſible/my people is with oute vnder-
ſtandynge. Oh ſynful nacion/a naci-
on laden with wikednes/a myſchevous
generacion/peſteſent children. The Be-
ſy Lorde haue thei forſake / & euen hym
that choſe & made holy Iſrael haue thei
prouoked to anger/ & are fled backward
de. with

The firste chapiter. Of Iſaye

de. withe what plage more ſhall I then
ſmyte you: ſith the more ye are correet y
worſe ye are. All your heads ake & eue-
ry harte is ful ſyk: from toppe to toe is
ther not an hole place in all your bodye
All are woundes / runninge ſores / ful of
botches & ſlaynes / which noman maye
clenſe or bynd plaſter to / nor yet ſowple
with eny oyntement. your regid is deſo-
late / your cites are brent vp wth fyr /
your lande beſore your eyes a ſtrange na-
tid devowert: It is waſted lyk as wi-
th a cruel hoſte. And y daughter of Zi-
on is leſte a lone lyk an hovel in a byne
parde / lyke a ſkoulke lodge in tyme of
warre / and lyke a beſeged cyte. And ex-
cepte y lorde of powers had ſaued vs a
fewe remainantes / we had be lyke So-
dome and Gomorre. Heare therfore the
worde of the Lorde ye prynces of Sodo-
me: And thou people of Gomorre / take
hede to the lawe of owre God ſayinge
thus: what haue I to do with power ſo
manysfold and ſo ofte offeringes and
ſacrifices? I abhorre power brente we-
thers:

The firste chapiter. Of Iſaye

thers: I am ful of the kidneſe of power
fatte beaſtes / the bloude of open / of la-
bes and gotes thei prke me. Whē ye co-
me to ſe my face / who requyret theſe of-
feriges at your handes? Is this y waie
to trede my temple? Offere no more (I
praye you) your giftes thus in vayne.
this incēſe is abhominacion to me: your
feſtes of the newe mone / your Sabbath-
dayes / and ſolempne feſtes I maye not
a waie withe: for ful wpyked are power
ydle congregacions / power kalendes
and ſeries my harte hatethe / power fa-
ſtes are all in vayne: I am wery of theſe
ſe thinges / and it prketh me to ſe them.
when ye ſhal ſtretch forth your handes
I wil hyde myne eyes from you: And
pray ye never ſo miche yet ſhal I not he-
are you: for your handes are bathed in
bloude: waſſhe ye & be cleane / put a wa-
ye your puel thoughtes & croked counſ-
ells oute of my ſight: ceaſſe to do hurte
& ſtudye for equitye: ſeke iuſtice / deliuer
the oppreſſed / avenge y poore fatherleſſe
& defende y cause of the wedowe. Come
B. 2. hither

The firste Chapiter

hither (I praye ye) and let me be proued
(saith the Lorde). when power syn-
nes were as redde as skarlet / were thei
not made as whyte as snowe? And
when thei were as redde as purple / we-
re thei not made as whyte as woll?
If ye wil heare and be ruled / shal ye not
take your plesure even of the best frutes
es of the londe? But if ye wil be steffe ne-
cked / thinke ye not to be devowerde wi-
th swerde? Suerly God hath so promys-
sed with his owne mouth. But howe
is it thus come to passe / that this cite
whiche sometyme was faithfull / full of
equite in the whiche iustice was exerce-
cysed / hath thus changed hir face lyke
an skarlet / and is now become a mur-
derer of hir owne innocēt citesens? Thi
syluer is turned into drosse / Thy wyne
is marred with water / Thy rulers are
betrayers and bakslidders frome God /
even felowes vnto theues. All they lo-
ve giftes / and are sentence sellers: they
restore not his righte to the fatherlesse
and the wedewes cause comethe neuer
at them.

The firste Chapiter

at the. wherfore / thy saith the lorde god
of powers and the myghty forthleader
of Israel. Ablasse / I muste neades ease
my mynde and be auenged vpon my ad-
uersares. I shal suerly sette my hande
vpon the: & I shal seeth oute thy drosse
and trye oute thy pureste / and I shal ta-
ke awaye all thy leade. After this shal
I restore the thy iuges. and senatours as
they were before. And then shalte thou
be called the cite of rightwysnes and
the faithfull towne. Thus shal Zio now
we redeemed frome captiuite / be accus-
tomed with equite and exerceysed in right-
wisnes: when the vngodly transgressi-
ours and bakslidders frome the Lorde
shal be alto broken and vtterly perished.
And excepte ye be ashamed of your stol-
kes and ydolls in wodes and hilles in
whiche ye delighted / and love your gro-
ves and gardens which ye chose for your
we: ye shal be lyke okes whose leaues
fall a waye / and lyke a garden with oute
water. For the gyltsteringe gloze of
these images shal be turned into stubble
and

RE
The seconde Chapiter. Of Iſaye
and the makers of them into sparkes of
ſyer: and bothe of them ſhalbe brente to
gither/ noman quenchinge them.

The ſeconde Chapit. the title preſiſed
The worde whiche was ſhewed
vnto Iſaye y ſonne of Amoz/
vppon Iuda and Ieruſalem.



Thus ſhal it be in the laſte da
yes. The hill of the houſe of the Lorde
ſhalbe ſo prepared and ſet vp/ that it ſh
al apere aboue al the toppes of wother
hillis: And then ſhal there flowe vnto
it all Gentyſe / and infinite folke ſhal
go forth ſayinge one to a nother: come &
let vs ascende vnto the hyll of the Lorde
to the houſe of the god of Iacob / th
at he mought teache vs his wayes / ad
that we mought walke in his pathes:
for oute of Zion the lawe ſhal go forth
and the worde of the Lorde frome Ieru
ſalem/ that he mought be a iuge emon
ge the Gentyſe / and rule therewith th
at infinite multitude. And then a none
ſhal thei caſe their ſwerdes to be ſmyt
ten into matokes and coultries / and th
eir ſpea

The ſeconde Chapiter. Of Iſaye
eir ſpearcs into ſythes and ſpkels: for
the one nacion ſhal no more liſte vp ſw
erde agenſte the other/ nether ſhal they
enymore exercyſe them ſelfe into bat
ayle. And nowe ſpeake I vnto the (o h
ouſe of Iacob). Come neare (I praye y
owe) that we mought walke togiſter
in the light of the Lorde. But wherfore
do I bidde the (o thou vnhappye houſe
of Iacob) ſeing y thou with thy people
ar now fled backe fro y Lorde: for ye are
far worſe then power elders both in ſou
th ſaiges aſtyr y maner of y paleſtynor
in calkynge of mennes birthes ye paſ
ſe evē y very haithē: for as ſone as y
our lande abounded in goolde & ſylver/ &
ye knewe non ende of your treſur: / as ſo
ne as it was repleneſſhed with horſemen
& chariets: a none was it ful of Idolls &
ymages/ evē y workes of your owne ha
des which ye made with your owne fin
gers: ye/ & ye worſhipte thē: But doiſte
thou (o mā) ſal downe befo^r theſe Idolls
& worſhipte thē: ye/ & y ſo ſuperſticio
uſly/ ſo ſteffly/ y no thig may plucke y

RE

The second Chapiter.

frome them: Gete the hence quickly / go
hyde the in the rockes of stone / runne
into the chynnes of the erthe frome the
sight of the fearful iuge and frome the
brightnes of his maiestye: whiche cast
tedowne the highe lokes of the proude
men and layethe the stowte ful lowe/
whiche shalbe alone aboue al exalted so
mightely in the daye of vengeaunce taki-
ge. For that daye of the lorde of powers
shal take vengeaunce vpon al pryde &
stowtenes / vpon al elacion & oppressi-
on: It shal reache vnto the highe Le-
ders of Libani and vnto the steffe okes
of Basan/it shal mete with al the highe
mountaynes and hylls/and shal come
by all the hyghe towers/ad vnto e-
very wall of defence/it shal stretche vnto
all the shippes of the sea & vnto wha-
t so euer is goodly and plesaunte to be
holde: & shal thrustedowne the proude
countenaunce of man/ & shal laye ful lo-
we his highe lokes. For the lorde alone
shal haue the victorie in that daye.
And the Idoles shalbe vtterly destro-
ped.

The thirde Chapiter.

ped. Men shal krece into dēnes of stone
& into the chynnes of the erthe from the
face of the fearful iuge/ & frome the bri-
ghtnes of his maiestye / when he shal
prepare him to come & smyte the erthe.
Then then shal mā castawaye his go-
olden goddes & images of syluer which
he had made hym to worshipe the: then
shal he caste the to molles & backes th-
at he myght the more spedely runne in-
to these haues of stone to hyde hym sel-
fe in the rockes frome the face of the fe-
arful iuge/and frome the glorie of his
maiestye: when he shal prepare him sel-
fe to come & smyte the erthe. Cap. iiii

Ye canne wel beware & avoyde an
haastye malencoly man: whiche
dothe all thigge in a garesse furpe
Se then ye take here goode hede: for it
is y^e lorde god of pow^{er}s that is nowe an-
grye/ & wil take a waye frome Ierusalē
& Iuda all substance ad strength/ al ma-
aner of sustenaunce both of meate & dri-
ke/capytayne and souldier/ iuge & Pro-
phete/the sage wyse & senator/ pety ca-
pitaine



RE

The thirde Chapter. Of Iſaye
pytayne and men in authorite / lawy-
ers and learned / masters of workes and
orators. And I ſhal ſet babes (ſaith y
lorde) to be your princes / and wylpe effe-
minate ſcorners ſhal be your rulers .
And the people ſhal do wronge and vio-
lence one to a noth^r / even neighbour a-
genſte neighbour: the bope ſhal countr-
oll the ſage / and the knave the noble.
Every mā ſhal ſet holde on his brother
which is of his fathers famylpe ſaying
thou haſte a good cote thow ſhalte be o-
ver capytayne / for thow maiſte abyde
this hevpe bronte : then ſhall he a non
ſwere and ſaye: I cannot remedie it / for
in my nowne houſe is ther nether mea-
te nor moneye: make not me then y he-
ad of the people: for Jeruſalem ſhal fall
and Juda ſhal go to wrake / for both th-
eir ſpeech / ſtudye / and thoughtes / all are
agenſte the lorde to prouoke the counte-
naunce of his maiſtepe to anger . The
hevpe changing of their chere bewrieth
and betrayeth them: ye thei declare th-
eir owne ſynne lyke the Sodomites /
neth^r

The thirde Chapter. Of Iſaye
neth^r can thei cloke it. wo be to their ly-
ves / for grevous punyſhment ſhal be th-
eir rewarde: by which puniſhment they
now thus taught at the laſte / ſhal ſaye
Bleſſed art thou rightwyſe for they ſhall
eate the frutes of their ſtudye. But con-
trarywyſe: wo be to the Vngodly and wy-
kedman which ſhal be rewarded accordi-
ge to the workes of his owne handes .
O my people / ful gredye tyrauntes and
craftye brybers are thy rulers and wea-
ke women have the in ſubiectiō. O my
people / thy leaders are deceyvers and
leade the oute of y waye / thei trede oute
the ſteapes of thy ſete. The lorde is co-
me forth to reaſon the matter / he is red-
ye to be iuge for the people: for the lorde
ſhal come to trye it by iugement with
the elders and rulers of his people ſay-
inge: ye haue brent vp my vyne yarde:
the ſpoyle of the poore is in your houſe:
wherfore ſtāpe ye th^r downe my people
togeth^r / & grynde ye th^r togeth^r y faces
of the poore: Euen thus ſhal the god of
pows reproue theſe mē / ſaying: becauſe
the


The thirde Chapiter

the proude daughters of Zion go with
so forth stretched neckes / with so false
winking eyes / and with so wanten &
light behaviour: therefore shal the lorde
cliffe the crownes of the daughters of
Zion / and so make bare their beutye in
that daye: and the lorde shal take from
them the beuteful glory of their aparel
their chaynes & stomachers / their par
tlettes / their armelets and burlettes
their costelye broydred clothes both go
wne and kytel / pomaunders / muske
balles and earinges / ringes and frötel
lettes set with goolde & perle / their cha
ges with their frockes / their kerchewes &
pinnes their glasses & lawndes / fillettes
& hearbendes: And for their swete sav
ours thei shal haue stynke / for their co
stious girdles they shal go loose / for the
eir heare broyderd with goolde thei sha
lbe balde / and for their softe stomachers
thei shal were sacke & hayer: & fore the
eir sayernes thei shalbe sonne bröte. po
wer hon sbondes / even the moste stron
gest of the shalbe smyten downe with the
swer.

The fowerth Chapiter

swerde in batayle. Their gates shal ex
presse their moorninge & hevynes / & the
ese kareful women shal sit vpon the gr
ownde desolate / and then shal seven we
men set holde vpo one man sayinge: w
hat so euer meate & substance we ha
ue / we bringe it here all togither to the
in commune / so that thou wilt let vs be
thp wyues called aftr thy name to ta
ke a waye oure obprobry and calamite.

The fowerth Chapiter.

fter this shal there aryse that
goyful floureshyg budde of the
lorde: and this noble & goodly
frute of the erthe shal springe
vnto those Israelites which shal escape
& be saued: & the reamnaunte that sh
albe lefte salte in. Zion and Jerusalem
shalbe called sayntes / even all those in
Jerusalem which are writen emöge the
lyuinge men. And then when the lorde
hathe washed awaye the filthenes of
the daughters of Zion / & with the bla
ste of his hotte vengeaunce hath pour
ged Jerusalem frome bloude: the lorde
shal crea

The fyfte Chapter. Of Iſaye

ſhal create a clowde & ſmoke be daye / & be nighte the brightnes of flaming ſpyer over every buyldinge of the hill of Zio and over every congregacion roundabout it / for it ſhal be defended with the all his gloriouſe mighty power : that it ſhoulde be in tyme to come a tabernacle and a ſhadowinge place be daye frome heate / and alſo a refuge and ſhelter to hyde vs fro tēpeſtes & rayne.

The fyfte Chapter.

And nowe therfore wil I ſinge vnto my welbeloued frende a ſonge vpon his vyne parde. My welbeloued made hym a vyne parde in a pleaſaunte and a plentiuſe ſoyl : whiche he cloſed rounde aboute with a ſtone wall / and he planted it with the moſte nobleſte vyne: In the midde of it he ſet vp a tower and made there yn a wynepreſſe: lookinge that it ſhoulde make grapes / & it yilded thornes. wherfore nowe O ye ciſens of Jeruſale & al ye of y londe of Iuda / I reporte me vnto you / deterne you betwene me and my vy

The fyfte Chapter. Of Iſaye

my vyne parde / what thinge more coulde I haue done to my vyne parde which I did not to it: And wherfor then (I lookinge & it ſhoulde haue yilded me grapes) hath it brought me forth thornes? Querly I ſhal ſhewe you therfor what I wil do to my vyne parde. I ſhal goe & reke vp hir ſenſe & ſhe maye be robbed & deſtroyed: I ſhal throwe downe hir wall & ſhe maye be troden downe with menis fete: I ſhal leue hyr deſolate as a lone / no man to cut hyr / nor yet to digge hyr: ſhe ſhal be overgrowne with brers & thornes: & I ſhal forbyd y clowdes to geue hyr eny rayne. But yet y vyne parde of y lorde of hoſtes is the houſe of Iſrael / & y me of Iuda at his goodly perpetual plantes which (when he looked for iugement) lo al was ful of iniquite: when he looked for equite: lo al was iniurie & complayntes. wo be to you y loyne houſe to houſe and laye felde to felde vntill there be no more come left for you as though ye wolde haue y worlde all a lone. But y lorde of powrs roundeth me I myn

The fyfte Chapter.

myne eare saying: If these grete and sa-
per houses be not leste a lone nomā dw-
elling in them: ye/a vyne parde of .v. a-
kres shal yilde but a fyrkyn of wyne: &
of .30. busshells of sede skāt shal arysse th-
re. wo be to the haunter of drunkenes
which ryse erly to drinke/cōtinuinge in
it tyl nighte beig hot with wyne: in wh-
ose bankets there are harpes and lutes
taberet & pype washed with wyne. but
in the meane tyme / the very worke of
the lord thei beholde not / nether consy-
der thei what his hādes haue made. Be-
cause therfore that my people hath no
knowledge / thei ar sone brought into ca-
ptiuite / their nobles are made thynne
with hunger / and the proude multitude
peresheth for thirste: And for this cause
the helles haue opened their vnsaciab-
le throttes and their mouthes gape be yē-
de mesure / that thither mought descen-
de pryde / pompe / riches / and al that are
addicte to these vices. Thus is man pl-
ucked downe / the stowte stoupeth / and
highe lokes are abated: but the Lord of
powers

The fyfte Chapter. Of Isaye

powers and the holy god is exalted and
stableshed into a gloriouse exēple of eq-
uite and rightwisnes / that the pooze la-
bes might be fed of the thinge apoynted
ther / and the stourdy stravyge rammes
mought go graze vpon the baren deser-
te. Wo be vnto these vayne skorners w-
hich drawe vnto them selfe wykednes
(as ye wolde saye) with a lyne: and pluk
synne also to them even with carte rap-
es: in whose mouthes are al wayes the
se sayinges / let hym worke on faste / th-
at we might once se it / let the mynde of
Israels holy maker come to passe and be
once presente that we myght once kno-
we it. Wo be vnto them that saye that
thing to be euel which thei knowe to be
good / and that to be good which they k-
nowe to be euel: which reken derknes to
be light / and the lighte to be derknes / &
that at is bitter / they saye is swete / and
swete to be bitter. Wo be to thez that ar
wyse in their owne eyes / and haue vnder-
standinge in their owne iugemente.
Wo be vnto these grete drinkers of wy-
ne / and

The fyfte Chapter. Of Ifaye

ne / and to men hardye to receyue don-
kenes: which absolue y wiked for gistes
and condempne the iuste for his right-
wisnes: wherfore lyke as y tonge of the
fyre licketh yn the stubble / and as the
flame consumethe the strawe: even so
their rote putrified / the flow^r of them
shal decaye as a waye lyke duste whi-
ch contempne the lawe of the lorde of po-
wers / and despyse the worde of hym th-
at maketh holpe Israel: wherfore y w-
rathe of the lorde is kyndled agenste his
people / and he hath turned his hande to
smyte them / that these hilles mought
tremble / and theire carcasses mought
lye stinkinge lyke dongehills in the hi-
ghe wayes. And yet after al this shal
he nothinge abate his wrathe / but sh-
al yet farther stretch forth his hande /
a shal geve a token to the straunge nac-
ion a farre of / whisteling the frome the
farthest partes of the erthe: a lo / thei
shal come a none / a that swyftlye: Th-
ere is not one wearpe or saynte emonge
them / not one of them drowpe or sleape
ye / their

The sixte Chapter. Of Ifaye.

pe / their girdles a bout theire raynes to
he do not once slak / nor yet vnloose the
latchets of their shooes / their arrows are
sharpe and their bowes redye bente / th-
eir horse howres shode as sharpe as fl-
yntes / and the wheles of their charpes
turninge lyke a whirlewinde. Th-
is nacion coreth lyke a lyon / and gren-
neth lyke the lyons whelpes / they sh-
al grenne and snatche vp their prey /
nether shal there be one that maye esca-
pe / nor yet eny that maye delpyer them
Thei shal grenne vpon the people of Is-
rael at y tyme like a fyerce sea. Then
if we beholde the erthe / lo / all shal be de-
rkenes / and no refuge. If we beholde
the starres: lo / they shal be derkened in-
to ower hevynes with oute hope. Ch. vi
The yere in the whiche Ozias
the kynge dyed: I see the Lorde
sittinge in an highe seate all a-
boue / and the trayne of his robe filled y
temple. And the Seraphims apered a-
bove ouer him / and eche of them had si-
xe winges: with two of their wiges th-

The sixte Chapter. Of Iſaie
 ei kouerde their faces / & with two thei
 kouerde their fete / and with the tother
 two they flewe / and they kryed to eche
 other ſayinge: Holy / holy / holy is y^e lor
 de of powers : all the erthe be fulfylled
 with his gloriouse maieſtye : y^e and the
 poſtes with their windowes were mou
 ed at the voyce of theſe angels kryinge
 & y^e ſame houſe was ful of ſmoke: then
 ſayde I / Alas / for I was a ſtonned
 in a ſynch as I me ſelfe beyng a man
 hauynge polluted lippes / and conuerſ
 aunte with the people hauinge alſo pollu
 ted lippes / yet not withſtandinge / had
 ſene with my eyes a kinge / even the lor
 de of powers . Then one of the Serap
 hims flewe vnto me bringinge a quicke
 cole taken frome the alter with a paye
 of tonges: and he touched my lippes ſa
 ynge theſe wordes: Beholde / as ſone as
 this cole hath touched thi lippes thy in
 iquite is gone / and thy ſinne is purged.
 Furthermore I harde the voice of the
 lorde takinge aduynente on this ma
 ner: whome ſhal I ſende? Or who ſhal
 go on

The ſixte Chapter. Of Iſaie
 go on ower meſſage: And then anſwer
 de I: lo / here at your pleaſure to ſende me
 And he ſayde: Go thy wayes and ſaye
 vnto this people / y^e ſhal heare ſerely /
 and yet ſhal y^e not vnderſtonde / and y^e
 ſhal ſee playnly / but yet ſhal y^e not kn
 owe: Make groſſe and fatte the hartes
 of this people / make thicke their eares /
 and kover their eyes / leſte they ſee with
 their eyes / or heare with their eares / or
 vnderſtande with their hartes and ſo be
 conuerted and ſaued. And here I began
 ne to ſpeake for them ſayinge: Howe lon
 ge my lorde: vntil the cytes (ſayde he)
 be deſtitute their dwellers / & not a man
 leſte in the houſes / and the grownde be
 layed voyde: For ful farre ſhal the lor
 de baneshe the men / and there ſhal be
 grete deſtructiō in the londe: but yet ſh
 all there be leſte a tythe in it to retur
 ne a gene / ſo that their paſture ſhal be
 reſtored: and as their okes and lyne tr
 ees caſte of their frutes / even ſo ſhal the
 at holy ſeade ſhot forth fruteſully em
 onge them.

L. ii. The

The seventh Chapter.

When was it so that in the raig-
ne of Ahaz y sonne of Gotham
the sonne of Ozias kinge of Ju-
da: Rezin the kinge of Aram and Phe-
cca the sonne of Romelie kinge of Isra-
el ascended to Jerusalem to laye sege ag-
enste it: whiche at that tyme they myg-
ht not wyne: & then tolde they the ho-
use of Dauid that the Syryons wer co-
nfederde with Ephraim/ which tpyng-
ges made Ahaz with the house of Da-
uid to treble lyke trees in the wode sin-
pten with wynde. wherfor the lorde sa-
yde vnto Isaye. Haue done and get the
forthe with thy sonne Iasus whiche is
lefte the/ and mete Ahaz at y heade of
the over pole in the waye towerde the
fallers felde/and saye vnto hym. Se y
thou be still & feare not/ let not thy har-
te melte at these two tayles with theyr
smokynge fyrebrandes / that is to saye
at the fure of Rezin kyng of the Syr-
ions/and of the sonne of Romelye beca-
use the Syryons/ Ephraim/and Rome-
lis sonne haue thus myscheuously cou-
nseled

The seventh Chapter.

nselde and conspyred agenste the / sayne
ge. We will govp into Juda and scour-
ge them and translate them vnto vs /
and we shal sette the sonne of Tabal to
be kinge ouer them: for even thus say-
th the lorde: This thinge shal not ryse
nor come to passe: but Damascus shal
be y head of Syria/ & Rezin shal be y he-
ad of Damasc: & astyr. 65. yeares / Eph-
rai karped awaye shal nomore be y peo-
ple: although now Samarya be head of
Ephraim/ and y sonne of Romelye y he-
ade of Samaria: If ye beleve not / yowe
are but gone to. And besydis thys / the
lorde commaunded hym to saye thys al-
so vnto Ahaz. Aske the some token of y
lorde thy God / whether it be frome y
deapest benethe or frome the hyghest a-
bove. And Ahaz answerde: I wil not a-
ske/ nether will I tempte the Lorde. W-
herfore he sayde. Heare then ye house of
Dauid/ is it not enough for yowe to be-
ye men/ but ye must weare y god to?
The lorde therfore his owne selfe shal
geve yow a tokē. Beholde/ a mayde sh-
al be wi-

The seventh Chapter. Of Iſaye.

alſe with chyldre and bringeforth a ſonne and ſhe ſhall call his name Immanuel. Boter and honey ſhal he eate vntil he can eſchewe yuel and choſe good: notwithstanding before this childe be thy waven/ thy londe ſhal be deſolated/ for y which thou arte ſo a frayde of their two kinges. y^e the lorde ſhal bringe both vpon the/ and vpon thy people / and vpon thy fathers houſe / ſiche dayes as haue not ben ſene frome the departinge of Euphraym from Iuda: that is to ſaye / he ſhal bringe vpon yowe the kynge of the Aſſyrions: for the tyme ſhal come that the lorde ſhal whyle for a ſpye which dwelleth beyende the flowde of Egypte & for bees which are in the lande of the Aſſyrions / which ſhal come all hole together and beſege the euen with yn thy drye dykes at the kaves with in the rockes / in every wode / & at every ſtertinge hole. y^e in that tyme / the Lorde ſhall haue the with a raſer / he ſhal hyper a raſer beyende the flowde Euphrates / euen the kynge of the Aſſyrions: and he ſhal

The aight Chapter. Of Iſaye

ſhal ſhave of the heares of thy heade & ſete / and euen thy Verpe berde ſhall he wypp of: then ſhal the tyme come that a man ſhal lyue with a kowe ad tway ewes / and for the plentye of mylke eate boter: for yet ſhal every on leſte in the myddes of the lande eate boter and honey / and yet in thoſe dayes a vyne yarde of a thouſand vynes bought for more then a thouſand penyſ ſhal be turned into bryers and thornes: for the kinge of the Aſſyrions ſhal not come hither armed ſo thicke with the bowe and arrowe as the bryers and thornes ſhall ſtande over al this region: Alſo every fruteſall hill which was wonte to be delved and ploughed / then ſhal not a man come to them for feare of thornes & bryers / but ſhal ſerue to put yn heardeſ / ad beaſtes to graze yn.

The aight Chapter.




And then ſayde the Lorde agene to me: take the a grete rolle ad wyte yn it with a pen ſpye a man Maherſhalal haſchbaz which ys to ſaye / haſte the to robbe / ſpede the

The ayght Chapiter. Of Iſaye.

de the to ſpoyle. Then I toke me certayne faithfull witneſes / By the preſte & Zachary the ſonne of Barachy: and came vnto a propheteſe which had now conceyued and brought forth a ſonne: & the Lorde ſpake vnto me. Geve hym this name: haſte robber greedy ſpoyle: for before thys chylde can call Dadye & Mamme he ſhal bare away the riches of Damasce and the prynces of Samarye / yn ſight of the kynge of Aſſyrye. And agene the Lorde ſpake vnto me theſe wordes. For as mych as this people abhorreth the waters of Siloah that flowe ſo ſtill / and hath rather pleaſure in thys kynge Rezin and in the ſonne of Romeſy: Lo / the Lorde therfore ſhal let the greete myghtye flowdis breke in vpon them / that is to ſaye the kinge of the Aſſyrians with all his power: whiche ſhal aryſe every where a bove their ryuers and run over all their bankes dryuynge into Iuda / redowndynge and ſwellynge vp even to theyr throtes: And the tyme ſhal come that the ſpreadinge
a brode

The ayght Chapiter. Of Iſaye.

a brode of their winges ſhal kover the breadeth of thys lande / O Immanuel.  Get ye together / ye people into counſel / and all ye of the fartheſte partes of the lande caſte yowre heades together / haſte ye together to take counſell: and yet ſhall all together be yn vayne. Conclude ye vpon eny thyng / and yet ſhall it not come to paſſe / excepte Immanuel. Thus then ſayd the Lorde vnto me takynge me by the hande lyke a guyde & nourteringe me that I ſhulde not go in the waye of this people ſaynge. Breke not yowre myndes aboute eny confederation with other for eny helpe: for althoughe this people ſpeaketh of nothyng but of coniurations and confederations: yet let them not fraye yow: but ſanctifie yowe the Lorde of powers: hi feare / hym dreade ye: for it is he that is y very holymakynge and the ſtonblynge ſtone alſo: even a rocke to ſal at / ſnare and net to ether of y houses / that is to ſaye to Iſrael / and to them that dwell aboute Ieruſalem: and many ſhall
ſtomble

The ayght Chapter. Of Iſaye.

ſtumble at hym / they ſhall fall / they ſhall be broken / they ſhall be trapt and taken. Nowe (ſayth the Lorde) rolle vp thy teſtemony / and ſeale vp the lawe with my diſciples. Nowe ſhal I loke for the Lorde (ſaith Iſaye) whiche hath hid his face frome the houſe of Iacob / and I ſhall truſte yn hym / both I me ſelfe and y^e ſervantes whom the Lorde hath geven me to be a miracle and woundre yn Iſrael for the Lorde of powers pleaſure that dwelleth yn the mounte Zion. And when men ſhall ſaye to yow (O my childerne and diſciples of the Lorde) aſke counſell of the Pythonyts and ſothſayers of ſorcerers and charmers: then anſwere yowe ſaynge: do not every nacion aſke counſell and knowledge of theyr owne goddes: ſhal they then aſke of y^e dede to know thinges concerninge the lyvinge: gete ye to the lawe and to goddes teſtymones: for who ſo ever ſpeaketh not after theſe wordes they are not of y^e morninge lyght. If a man be negligent and diſpyſe the lawe / he ſmyteth hym ſelfe

The nienth Chapter. Of Iſaye.

ſelfe againſte a rok and faileth of his purpoſe / and when he thus faileth of his purpoſe / he ſhall be angrie & ſo fret hym ſelfe that he ſhall curſe his kynge & his god. And when he ſhall loke ether upwarde or downward to the grownde: lo / all are full of anguiſhe derknes and tribulacion ſtoteringe aboute hym with the clowdes of erroure whiche ſhall not be taken from him that is thus grievouſly tangled in anguiſſhe. (as it hath bene ſene of late in the lande of Zabulon & in the lande of Neptalim) Ch. ix

Iuſte y^e lande was ridde of Zabulon & Neptalim: but at laſte it ſhall be right grievouſly ſcourged: The lande of Zabulon and Neptalim laye by the waye frome over Jordan to the ſea / thorow Galile wherupon they bordered the gentyls / the folke that walked in derkenes / which ſhall ſee a grete lyght / and over them dwelling in the region of y^e dedly ſhadowe light ſhall ſprynge: thou ſhalt multiplye the gentyls / & ſhalt thou not therewith alſo magnifye

The nienth Chapter. Of Iſaye.

griſſe gladnes: thei ſhalbe glad with y
as men reioyſe in their reapiſge & as mē
hauinge Victory/reioyſe in deuyding of
their proie. For y heve poke of y gent-
yls/ and the burden of their ſhulders/ &
the pow^r of their tyrauntes/ thou ſhal-
te breke euē as thou once deſpyerdſt thy
people frome the tyranye of the Madi-
anites: ye/ & al vpolente roberye/al ha-
ſte inſurreccion/ and al cruel bloud ſh-
ed ſhal ſead the ſper: For a chylde ſhal-
be borne for vs/ and a ſonne ſhalbe geu-
en vs/ vppon whēſe ſhulders / Impery
and the gouernaunce ſhalbe put/and he
ſhalbe called the meruelous counſeler/
the myghtye God/the father everlaſt-
inge/the prince of peace: this kinge ſhall
neuer haue ende in encreſinge his Imp-
ery & yet ſhal he therewith nouriſhe pe-
ace/ ſittinge in the ſeat regall of Dauid/
ād in his kingdome/ to mayntayne it in
equyte & rightwyſnes frome thence in-
to euerlaſtinge: the zeale of y lorde of po-
wers ſhal bringe this to paſſe. The lor-
de ſente a worde into Iacob and it fell in-
to Iſ-

Jud. vij

The nienth Chapter. Of Iſaye.

to Iſrael: which all the people ſhal kn-
ow/euen Ephraim & the citeſens of Sa-
marye althoughe yet of a prowde har-
te thei ſaye thus: Ouer buldices of Br-
ycke are ſmyttē downe/ but we ſhal bu-
ylde thē agene with ſower ſquared ſto-
nes: ower houſes of wildeſig trees ar br-
oken downe/ but we ſhal reſtore thē bu-
ylde with Cedre trees: wherfore y lor-
de ſhal ſtere vp Reſin with other enem-
es vpon thez: whom he ſhal ſo diſpoſe &
ordre that Syrus ſhal come yn vpon y
fronte of Iſrael/and the paleſtines ſhal
come in on their backes ād deuore th-
em with open mouth: and yet for al th-
is ſhal he not ſwage his wrath/ but ſh-
al yet ſtretchē forth his hande: for neth-
er the people returneth vnto hym that
plaged them/ nor yet ſeke thei the lorde
of powers. wherfore y lorde ſhal kut of
from Iſrael both toppe and tayle bran-
che and bande al at once / by the toppe
vnderſtande thou the aldermā and him
y beareth the rule/ by y tayle vnderſtande
thou the prophete that preacheth the lyce
for

The ninth Chapter. Of Iſaye.

For they whiche preache this people to
be happye or blessed / are deceyuers / and
they that are thoughte happye amonge
them are the moſte nygheſt their deſtruc-
tion. Wherefore the Lorde delighteth
not in their yongons and is vnmmerciful
vnto the fatherles and to their wede-
wes / for they are al hypocrytes and curſed
and they al ſpeake foliſhnes: and yet for
all this ſhall he not ſwage his wra-
the but ſtretch ſtil forth his hande: for the
eir vngodlynes burneth lyke ſyer whiche
is noureſhed with brambles and the
ornes / and the ſmoke of their pryde flee-
th forth lyke y ſmoke of ſyer that is fal-
len amonge thicke byers: wherefore the
lande ſhall be brente in the wra-
the of the lorde of powers / and the people ſhall fede
the ſyer: for noman ſhall ſpare a nother.
And if eny man turne hym on his right
hande / he ſhall ſterve for hunger / and if
he turne hym on his lefte hande to eate
yet ſhall he fynde no fode / every man ſhall
eate the brawne of his owne armes.
Manaſſe ſhall eate Ephraim and Eph-
raim

The tenth Chapter. Of Iſaye.

Ephraim Manaſſe / and then ſhall theſe te-
gith alſo eate Iuda. And yet for all this
is ſhall he not ſwage his wra-
the but ſtretch ſtyll forth his hande. Chapi. x.



Be to powe that make vngod-
dly lawes / and ſet ſtatutes to he-
arde to kepe / to oppreſſe the poore
in iugement and vtterly to beger my
afflicte ſimple people with ſtryfe and lawe
that the wedewe myght be a prey
for yow / and to robbe the fatherleſſe.
What then ſhall ye do in the daye of vi-
ſitation and deſtruction cominge frome
a farre: to whome then ſhall ye flee for
helpe? Or where ſhall ye leave your
gloire for a pledge that ye be not caſte
into fetters or fall into amonge the ſla-
yne? And yet for all this ſhall he not ſw-
age his wra-
the but ſtretch ſtil forth
his hande. Wo be to Aſſar alſo the we-
apen of my wra-
the which holdeth the
rodde of my indignacion in his hande:
for I muſte ſende hym amonge hypocr-
ytes / and to people that ha-
the deſerued
my indignacion ſhall I ſende him to ro-

The tenth Chapter. Of Iſaie.

ſee and to ſpoile thez of al that thei haue / & to ſtampe them vnder his fete ſpeake the dyte in the ſtreates: not with ſtandinge / yet he himſelfe ſhal not ſo conſyder y thinge / nether thus thinke it in his harte: But hitherto loketh his harte his luſte is to deſtrope ad to wype awaye with his ſwerde not a fewe folke / for thus thinketh he ſaynge with hymſelfe: Are not al other kinges and princes trybutares vnto me: ſhal not I ſubdwe to me Calenum as eaſelye as Tharrhamim: and as ſone take Antioch as I haue Arphad: and Damasc as Samariam: (as who ſaye) I haue gotten by my nowne power theſe kingdomes in y which Idols & karued images are worſhiped / and can I not then get Jeruſale and Samarye: ſhall not I be as able to do to Jeruſalem and to hir Images as I haue done to Samarye and to hir goddes: Then the tyme ſhal come (ſaith y lord) when I haue fyniſhed al my worke in the mounte of Zion and Jeruſalem / y I muſte byſet and loke vpon this
 Joylye

The tenth Chapter. Of Iſaie.

Joylye byrde and ſo fortunate a felowe even vpon the ſtoute harte of the kynge of the Aſſyrians and vpon his hyghe looke: for thus he thinketh of him ſelfe: By my nowne power and wyſdome do I theſe thinges: for I am wiſe: It is I that haue taken awaye y cooſtes of y nations and haue ſpoiled their princes: ad I lyke a gyaunte haue plucked downe men ſittinge a loſte: and the hoſtes of y innumerable people with theyr ſubſtance are al brought into my handes as egges into a neſte: for I haue gathered to me euery region of the erthe even as ſcattered egges are gathered together into one place / and there is not one in the meane tyme that dare move his winge / y dare open his mouthe or once chatter agenſte me. But (I praye you) dothe y aye glorie agenſte hym that byſet it to cutte therewith: Or doth y ſawe magnyfy it ſelfe agenſte the drawer there of: this were as lyke as though the rodder ſhulde lyft vp hyr ſelfe agenſte hyr beater and the ſtaffe exalte it ſelfe agenſte
 D.ij. nſle

The tenth Chapter. Of Iſaye.

As the ſmyter as though it were no tree: Wherefore the Lord God of powers ſhal ſende penurye into his plentifulnes/ and ſper ſhal krece in vnder his power and waſte it: and the lychte of Iſrael ſhal be his ſper/ and Iſraels ſanctuarie ſhal be his flame/ which ſhal kindle and devoure his bypers and thornes all one a daye. Alſo the beutye of his wodes and hilles ſhal be utterly conſumed/ and in concluſion he hymſelfe ſhal be lyke a chaſed vagabonde/ and the reſte of his trees lefte in his wodes ſhal ſtande ſo thynne that a chyld maye tel and write them. And then the remnaunte of Iſrael and they that ſhal be ſaved pertainyng to the houſe of Jacob ſhal no more cleave to hym as their ſmyter: but by faith they ſhall truſte to the Lord that maketh holy Iſrael: there ſhal but a fewe (I ſaye) re turne/ evn but the remnaunte of Jacob (I tel you) ſhal be turned to the myghty god/ for althoughe (O Iſrael) thy people be lyke the ſandes of the ſea/ yet but a fewe of

The tenth Chapter. Of Iſaye.

we of them ſhal be turned to hym: for þe ſentence of hym that is ryche in ryghte wyſmakinge muſte neades ſtande/ wherefore doubtleſſe the lord god of powers ſhal do this aſſuerde thinge even in the myddes of all the worlde: for thus ſpeaketh the Lord god of powers: Be not a frayde of Aſſur (my people which dwelleſt in Zion) for with a rodde verely ſhal he ſmyte the and ſhal lyft up his weapen agenſte the lyke as ſomtyme dyd the Egyptians/ but after a lytel ſpace/ ye in leſſe then a lytel ſpace the meſure of my indignacion and wrathe for their ſynnes ſhal be fulfilled/ ſaith the Lord: for then the Lord of powers ſhal ſterve a ſcourge agenſte them as he dyd once agenſte the Chadianytes at the rocke of Oreb/ and as he lyfted up his rodde vpon the ſea/ and ſhal ſmyte the as he ſmyt the Egyptians. Then ſhal his burden be taken frome thy ſhulders/ and his yoke frome thy necke/ and his yoke ſhal rotte for fatte. But this Aſſur verely ſhal come yn firſte vnto Niath/ and

D. iij. frome

The tenth Chapter. Of Haze.

from thence shal he conne into Migron
In Machmas shall he nowmber hys
hoste/there shal he go ouer the foorde &
so turne to Gabaam/then shal Rama
be a frayde/and Gabaam which is called
Saules Gabaam shall flee. The neapn-
ge of their horses shal sownde over al y
daughster of Bassim which shal be ha-
rde vnto Laie and to lowe Anathot. But
whyles Hadmena be a frayde se that
ye citefens of Sevim plucke vp your h-
artes/for this one daye shal he yet tar-
pein Moba/and from thence shal he tu-
rne his hoste toward the mounte / y da-
ughter of Zion and to the hyl of Hiernu-
salem. But yet beholde/ for the Lorde
god of powers shall cut of this gloriouse
renowne with grete feare/ he shal cut d-
owne the tall men and they that are a-
lofte shall come full lowe / the thorney
places of the wodes shal he smyte dow-
ne with ayes/and the grete hyghe Ced-
der trees shal haue a fall.

The eleuenth Chapter.

But at

The eleuenth Chapter. Of Haze

But at laste shal the Gryffe come
eforth of the stocke of Jesse and
the flourys henge budde shal spr-
tingeforth of his rote/which shal be en-
dued withe the spirit of the Lorde / even
withe the spirit of wysdome/ and of vn-
derstandinge/with the spyrit of couns-
el and strength/ the spyrit of knowled-
ge and feare of the Lorde/and shall ma-
ke hym accepte or of swete savoure in y
feare of the Lorde/ for he shal not Juge
aftr the face nor reprove aftr the fa-
me brought vnto his eare: but shal a-
venge the poore with right wisnes. / & rea-
son for the lowe oppressed of the erthe
with equyte: The erthe shal he smyte
with the rodde of his mouthe/ and wy-
the the very breath of his lippes shall
he slaye the vngodly man: for right wi-
snes shal be the gyrdle of his loynes/ &
trowthe and faithfulness shal gyde a-
bout hys sydes/ that the wolfe myght
dwell and acorde with the lombe/ the le-
oparde lye downe with the goate/ and ly-
kewyse the heyfore with the lyon / and

D.iiiij that

The eleuenth Chapter. Of Iſaye
that every wylde beaſte moughte agre
with the tame and become ſo meke that
a lytel chyld myght rule them / the ko-
we and the female beare ſhal fede togi-
ther in one hearde and ſhall nouriſh up
their yonge togith in one place / the ly-
on ſhal eate chaffe with the oxe / here y
yonge babe ſhal playe vpon the Serp-
ents denne / and aſter that it be weaned /
it ſhal put his hande into the neſte of y
Venoume kockatrice. Roman ſhal hur-
te or deſtroie other thowt al my holy
hpyll: for y lande ſhall ſwymme in y kno-
wledge of the lordis worſhipe as it wa-
re a ſea flowinge ouer all: and then ſh-
all it come to paſſe / that the gentils ſh-
al ſeke this roote of Jeſſe which ſtande-
th up for a ſigne emonge the folke: for
his quyet habitation ſhal be right glou-
rionſe. And then the Lorde ſhall put to
his hande agene to chalenge and to poſ-
ſeſſe the remnaunte of his people wh-
ome he reſerued ſalſe frome the Aſſyri-
ons / frome the Egipcions / frome the he-
arde Arabens / frome the yndes / frome
the Elam

The eleuenth Chapter. Of Iſaye
the Elamites / frome the Chaldees fr-
ome the Antiochens / and frome the ey-
lands of the ſea / then ſhal he geue a ſi-
gne to the Gentyls and ſhal gather to-
gither the ſcaterde men of Iſrael / a Bri-
nge togither alſo the diſperſed of Iuda
frome the fower quarters of the erthe /
Ephraim ſhal be eaſed of hir hateful a-
duerſaries / and the enymes of Iuda ſh-
al be cleue wyped a waye: Nether ſhall
Ephraim enuye or hate Iuda / nor Iu-
da ſhall inuade Ephraim / but thei ſhal
flee bothe togither vpon the ſhulders of
the Paleſtynes toward the weſte / ret-
urninge both togither to robbe the chy-
lderne of the Eaſte: the Idumies and y
Moabites ſhal be at their becke / ad the
ſonnes of Ammon ſhal obeye them / ad
the Lorde ſhall ſtoppe the tonge of the
ſea of Egyp^te and ſhal ſhake his hande
ouer this floude with a vehement wy-
nde ſmytynge hy² ſeven mouthes ſo th-
at men maye go over hy² drye ſhod / and
the waye ſhal be wyde open for the re-
amnaunte of his people which were ſa-
ued

The twelfe Chapter. Of Iſaye.

ued frome the Aſſyrians even as it ſa-
ye open for Iſrael when they came vp
frome Egypte / ſo that then / every one
of them ſhal ſaye thus. Chap. vii.

Thanke the (Lorde) for thow wa-
ſt wraſthe with me / but thy coun-
tenaunce nowe changed / thou arte
mercifull and counforſteſt me. Lo / God
is my ſavioure / I ſhal truſte in hym / and
ſhal not feare. For the Lorde god is my
ſtrength and prayſe. It is he that wil be
my refuge. ye ſhal drawe waters with
greate ioye owte of the welles of owr ſa-
viour / and ſhal ſaye in thoſe dayes. Let
vs geve thanks to the Lorde / let vs
ſpreade his name / Let vs publiſhe his
pleſures to the people / and let vs neuer
forget that right highe is his name ex-
alted. Let vs ſynge vnto the Lorde for he
hath done highe thinges that they ſh-
ulde be knowne thowowe all the erthe.
Lawghe and be glad frome thy very he-
arte / thou that dwelleſte in Zion for ri-
ght greate is thy pryncce which maketh
holpe Iſrael. Chap. viii.

The

The thirtenth Chapter. Of Iſaye.

The beuy destruction of Babilon
whiche Iſaye the ſonne of Am-
oz ſawe before. Lyfte vp a token
to the hill a bove krye to them /
beken yowr handes to thez / that the pr-
ynces might covaye theirſelves into we-
ithyn the gates. For I (ſaith the Lorde)
ſhal commaunde my apoynted message-
rs and cal my mighty ones that delight
in my maiesty to fyniſhe my wraſthe.
And methought then that I harde a no-
yſe frome the mountaynes lyke the no-
yſe of miche people ſwellinge and cluſt-
eringe together evē a noyſe of men mu-
ſtering / as though the realmes of the
getyles had be gatherde altogether ha-
vinge the Lorde of powers for their capa-
ptain / and as though they had come fr-
ome farre regions even frome the extre-
me partes of the worlde / ye as though
bothe the Lorde himſelfe / his miniſters
and veſſels of his indignaciō ſhulde ha-
ve come to deſtroye y wholl worlde. Ho-
wle ye therfore / for ful nyghe is the da-
ye of the Lorde which ſhal come vpon vs
lyke

RI
The thirteenth Chapter. Of Iſaye.
lyke a deſtroyer frome the moſte mygh-
tyeſte: then ſhal euery mānes hāde ha-
ue the paſſage/and their hartes ſhal fa-
pnte/they ſhal be aſtonned/holden with
anguiſhe and dazynges in their heades
they ſhal haue panges lyk women trau-
elinge of childe/euery man ſhal be a fra-
pde of other and their chekes ſhal glowe
for ſhame/for beholde/ y dape of the lor-
de ſhal be preſente ful of ſparcenes/In-
dignacion/ wrath/ anger/ Vntyl their
lande be brought into a wyldernes/and
ſynne be caſtoute of it / for the ſtarres &
the planets of heuen ſhal not geue the-
ir lighte. The ſonne ſhal be quenched in
his ſpyng/ & y mone ſhal with drawe
hys lighte. I ſhal (ſaith y lorde) loke v-
pon the malice of the worlde & ſhal pu-
niſhe the ſynnes of the vngodly. I ſh-
al abate the pryde of the proude/and the
wanten luſtes of tyrants ſhal I bringe
downe. I ſhal make that a man ſhal be
then more precious then y pureſte gol-
de. y & that but a vyle man ſhal be be-
t^r then a wedge of gold of Ophyr. Wh-
erfore

The thirteenth chapter. Of Iſaye.
erfore I ſhal ſo ſmyte heuen that the er-
the ſhal ſhake frome hys place. theſe pla-
ges (I ſaye) ſhal fall vpon Babylon at
the Indignacion of the lorde of powers/
and that in the dape of his ſparce wa-
the: then ſhal a man be as fearful as a
chased doo and as a flocke of ſhepe wh-
om noman can bringe to gither: one co-
untreman ſhal flee to a nother for helpe
and euery man to his owne lande/and he
that ſhal be forwde alone ſhal be ſteked:
and he that abyde in the raye ſhal be
ſmyt downe. their chylderne ſhal be th-
rone agenſte y grownde before their fa-
res/their houſes ſhal be robbed and the-
ir wyues deſpyed. For lo/ I ſhal ſtere v-
pon the Medes vpon them which ſhal ſet
nothing by ſyluer & but a lytel by golde
of whom y bowes of the yonge men ſh-
al be broke/they ſhal haue lytel petye of
women with chyldre and leſſe ſhame to
kylle their chylderne. And Babylon the
heade of al kingdomes / the beuteſul fl-
ower of the Chaldes ſhal be deſtroyde
even as the lorde deſtroyde Sodome and
Go:

RI
The fourtenth Chapter. Of Iſaye.
Gomor: it ſhal neuer be inhabited net:
her eny man ſhall dwell in it frome age
to age. The Arabes ſhal nomore pitche
bothes there/nether the herdemen ſhall
thith^r bringe their flocke/But wylde be-
aſtes ſhal lye there/ and their houſes ſh-
albe ful of owles there ſhal inhabit St-
ruthions/there ſhal ſcyppe theſe wodo-
uſes/ there ſhall krye theſe nyght rav-
ens one agenſte a nother in the houſes of
Babylon/and dragons ſhal there playe
in the palaces.

Chapter. viii.

And the tyme of his cominge is
nowe at hande / his daye ſhall
not be longe differred. But yet
agene the lord wilbe merciful
to Jacob/and ſhal yet choſe Iſrael/and
bringe them agene vnto their owne lan-
de: and ſtraingers ſhalbe cowed with
them and Joynd to the houſe of Jacob
Thei ſhal take this ſtraunge nation &
leade them to their places /and the hou-
ſe of Iſrael ſhall holde them for ſervan-
tes and handmaydes in the lordes lan-
de & holde them in captiuite/ Under wh-
oſe gyrdel

The fourtenth Chapter. Of Iſaye.
oſe gyrdel thei theiſelfe where before/ &
ſhal commaunde thez which before we-
re their maſters. And then when y^e lord
ſhal geve the reſte frome thy labou-
res and tremblinge and frome thy gre-
vouſe ſervitude by which thou were th^y
holden Under: thou ſhalte take vp this
lamentable ſonge agenſte y^e kinge of Ba-
bylon ſayng/ howe is this extorſener br-
ought to reſte with his golden taves and
tributes? The lord Verely hath broke
the ſtaffe of the Ungodly even the ſep-
tre of theſe lordely rulers: which when
he is angry ſmyteth the people with a
plage incurable/ when he is chafed/ he
tameſh theſe Gentyles & perſucth th-
em ſtill: ſo that nowe alower lande is at
reſte and ſingeth for Joye / y^e the very
ſpytes and the Cedres of Libani reioy-
ſe vpon thy fall/ ſaing. Aſt^r that th-
ou were layed a ſleape noman clymed
vp to kut vs downe: heſſe trembled at
thy cominge: Spawntes and al p^rinces
of the erthe came forth to mete the/ all
kinges of the gentyles roſe vp frome th-
eir tron-

The fowertenth Chapiter. Of Iſaye.
cite trones / all theſe in courſe magnify-
ed the ſaynge: Arte thou not wounded
as well as we & made lyke vs: But thy
pryde was plucked downe to hell with
thy vayne ſolyſhnes. Wottes ſhalbe
ſtrewed vnder the & wormes ſhalbe thy
koverled. Howe ſelle ye frome heuen (lu-
cifer) ye ſayer ſonne of the morninge: ar
ye now fallen ſo wretchedly to the erth
he which were wonte to be Emperour
over the gentyles: ye and that even w-
hen thou thus thoughteſt in thy harte.
I ſhal aſcende into heuen and ſhal exal-
te my ſeate aboue the ſtarres of heuen
and ſitte in the congregation hill at the
northe ſyde: I wyl aſcende hygher then
the clowdes / and be equale with the moſt
hygheſt. But now arte thou pluck-
ed downe to helle vnto the moſt deapeſt
plage of the erthe: thei that ſe the come
now neter and dare tote y in the face th-
inkinge thus vpon the / Is not this the
ſtoute man that made the erthe a fray-
de / that ſhoke the kingdoms to gith: &
made the worlde lyke a deſerte: which
Bettedow

The fowertenth Chapiter. Of Iſaye.
Bettedowne cytes and townes and wo-
lde never let his captiues come home.
Howe cometh it to paſſe that whyle all
other kinges of al nations ſcape glor-
ouſly euery one at his owne houſe / thou
arte caſte oute of thy grave lyke a plant
te oute of kynde: lyke the fleſes of ſla-
yne me digged thorow with ſpeares / ye
lyke mene let downe into doungeſ of ſt-
one / and lyke dede karcaſes troden vnder
the fete. Therefore arte thou not bu-
ryed with them becauſe thou deſtroyed-
ſte thy nowne lande / and ſlueſt thy pe-
ople. The poſterite of ſynful men ther-
fore ſhal euermore be ignomyniouſe / and
men ſhall ſeke meanes to make a waye
their chylderne for their fathers iniqui-
te: leſte thei ariſe and poſſeſſe the king-
dome / and fyl the lande ful of ſtronge ho-
ldes. I ſhal cryſe vpon them (ſaith y lord
de of powers) and kut of the name of Ba-
bylon / and al that there remayne with
the chylderne and their neues / ſaith the
lorde: I ſhal leue it for oters / and turne
it into a ſpyſſhe pole / ye I ſhal ſwepe it
with

The fourtenth Chapter. Of Iſaye.
 with a consuming ſome (ſaith the lo-
 rde of powers):ye/and beſydes al this y
 lorde of powers bownde it with an othe
 thus to come to paſſe as he had thoug-
 ht / and to be as ſuer of this plage as he
 had decreed it. I ſhal breke downe y Al-
 ſyrions (ſaith he) in my lande/and trede
 them downe in my mountayns: the po-
 ke of Aſſur ſhalbe taken frome powe/ &
 power ſhulders ſhalbe deſpuerde of his
 burden/ ſo ſtandeth it with the counſels
 which the lorde hath decreed vpon all y
 lande/and thus is his power ſtretched
 forth vnto all gentyles: for the lorde of
 powers decreynge eny thinge/who ſhal
 make it voyde: When he hath ſtreched
 forth his hande/who maye bende it bac-
 ke: In the yeaere that kynge Aſhaz dyed
 God thretened one this maner by Iſa-
 ye. Reioyſe not al at once thou Paleſty-
 ne/as thoghe y ſtaffe of hym that ſmyt
 the were al to broken:for oute of the ro-
 te of the cdder ſhal ryſe a koketrice/and
 oute of hym ſhal ſprynge a fleynge ſper
 drake/and the poore ſhal eate of the beſt
 and

The fyftene Chapter. Of Iſaye.
 and nedpoms ſhall dwell in ſavegarde:
 But thy rote ſhal I quenche oute with
 hunger/and he ſhall ſlaye thy reamna-
 untes.yell oute ye gates:krye ye cytes/
 and thou paleſtyne be troubled all ouer
 for there cometh a ſmoke frome the nor-
 the/whoſe thynknes and bitter violence
 noman maye abyde:and then what ot-
 her anſwere ſhal the tydinge beares of
 the folke make/But that the Lorde hath
 ſet faſte Zion/and his poore people ſh-
 al cleve vnto hyr. Chapter. vi.
 The heuene Viſion that the Lorde
 ſhewed to Iſaye vpon Moab.
 I have ſene that the Moab ſh-
 ulde be deſtroyed and layed ful lowe/ad
 that in the night/and in the night alſo
 the walles of Moab ſhulde be threne
 downe. Theſe Moabites aſcended vnto
 their highe places called Baithe and
 Dibon where they worſhiped Idols/to
 wepe before them. This lamentable h-
 owlinge of Moab was harde over Na-
 bo and Medeba / every man poſſed his
 heade and ſhoue his berde. Thei ſtode
 E.ij. gyte

The sytens Chapiter. Of Iſaye.
 gyrt in ſacke in every korne of the towne. Upon their houſe toppes / and in ſtreets every man kryed oute and fell to wepinge. Heſebon and Eleale kryed ſo lowde that their voyces were harde to Gaſaz / and the ſouldgiers of Moab when thei ſhulde haue blowne vp theire trumpetes to batayle / for ſorowe of their hartes they kryed as laſſe for ſorowe / ower hartes blede vpon Moab fleinge toward Zoar that welthye bullock / and vpon the hanging of the hyll of Luhith they clymed with wepinge. Alſo the waye of Horonaim they filled with their lamentable noyſe. The waters of Memrim were forſaken and the graſſe was wytherd awaye. Corne fayled / and there was no grene thinge lefte. And euen after this maner the reſte of their ſubſtaunce and goodes theire aduerſaries karied a waye to Arabye prosperously by ſhippe. And to be ſhorte / the noyſe wente thorowe al the cooſtes of Moab ſo that frome Eglaïm vnto Beer Elim all was fylled with their howlinge.

The

The ſyxtenth Chapiter. Of Iſaye.
 The waters of Dimon were full of blaunde / for there laye the hoſte waytynge lyke lyons / both for them y ſhulde haue escaped frome the cyte / and for them that fled frome the felde. Chap. xvi
Then ylorde of y lande ſente a ſouldeyer frome the ſtony deſerte vnto the hill of the daughter of Zion (for the daughters of Moab abode yet at the ſoorde of Arnon lyke tremblinge byrds put oute of their neſtes) which meſſagere requyred them thus ſayinge. Gather together power ſenatours / take counſell howe ye myghte ſhadowe and defende vs in this hor perſecution / hyde them that flee / and deſtroye not y diſperſed / let ower Moabytes fled vnto powe be ſoukerde / hyde vs from the face of the deſtroyer / for ower enymies trede vs downe : this deſtroyer ceaſeth not to waſte vs a waye frome the earth : for the ſeate of power kynge dome is ful of merce / wherefore he that ſitteth in it muſte iuge of faithfulnes and trothe as in the tabernacle of Dauid / he
 R.iii muſte

The syxtenth Chapter. Of Isaye.
 muste seke equite & haste hym to mayntayne the righte. Vnto the which requeste it was thus answerde. Moabs pride is wel knowne and howe grete it is his Arrogancye & swellinge furpe was never so grete but his strength is nowe as small. Wherefore let Moab complayne of his fall to hym selfe/that he mought all alone lamente/and that he also thus broken with sorowe mought sit complayninge and moorninge in Bayne at the fete of che bycke walles of Arnon nowe caste downe. Also I sawe those suburbs of Hesebon destroyed: The bynepardes of Sibmo planted with y moste nobleste bynes which reched vnto Hazer and spred vnto the deserte/hy branches spred vnto y weste sea the pearis of Gentyles dyd kut downe, wherefore I wepte for Hazer and for the bynepardes of Sibmo/I waterde the byneparde of Hesebonam and Elealen with the teares of myeyes/because that in their harueste and in the gatheringe of their grapes theire wonte mery songes were

The seuententh Chapter. Of Isaye.
 were gone/their myrth was layed in bed/both of felde and byne parde/so that they coulde nether be glade nor synge: y treader in y byne presse trede out no more wyne/their harueste and grape gatheringe songes were layed downe. Wherefore my belye murmurde lyk an harpe for Moab/and even my bowels also for that byk walle. For when Moab see that hyr goodes were in perell she wearde hir selfe going to hyr Idols in highe places and to hyr holy houses to praye/ but non might helpe hyr. This is y worde which the lorde spake then vpon Moab: but nowe the lorde speaketh on this maner. After thre yeaeres/ the power of Moab with al hyr pompe & riches (which ar very mych) shalbe taken a waye / enē as an hyerde seruante his yeaeres oute serued is quyte gone/and hyr reamnautes shalbe ful fewe and of small valewe.

Chap. viij.

The heuie affliction which y lorde shewed to Isaye vpon Damascus. Damascus shal not

E. 4. more

RI
The seuententh Chap. Of Isaye.
more be a cyte / But throne downe into
an heape of stones. The cites of Aroer
shalbe turned into pasture & layers for
flockes of shepe and other heardees so th:
at no man shal fraye them a waie Ep-
hraim shal nomore be stroge defended/
Damascus shalbe nomore a kingdome.
Also the glorie of the leste cytes of Sy-
rie shalbe lyke the glorie of the chylder-
ne of Israel saith the lord of powers/
then shal the glorie of Jacob be ful thy-
nne / and the well lykinge of their fatte
bodies shalbe full leane. For they shal-
be lyke a gatherer of corne yet standinge
after the spyle which reapeth down the
handfulles with his Arme / But when
he gathereth or thrusteth them togeth-
er (even in the Valye of Rephaim) yet he
leueth som what for the gleaners: they
shalbe lyke one beatinge of olyve ber-
ryes which yet leueth two or thre berry-
es in the toppe and not passinge fower
or fyve in all the other bouwes saith the
lord god of Israel. Then shal man ret-
urne vnto his maker and his eyes shal
loke

The seuententh Chap. Of Isaye
loke vnto hym that maketh holpe Is-
rael: and shall not loke vnto Altars the
worke of theyr handes neth: shal he be-
holde those thinges whiche his owne
syngers made / nether wodes / nor yma-
ges. Then shal the stronge cytes be lef-
te desolate as were the ploughes & har-
rows sometyme (of the chananites) for
feare of the chylderne of Israel. Becau-
se thou hast forgotten god thy saviower
and not remembred thy stronge rocke/
therfore hast thou planted the so fayer
settes and sowne the so straunge seades
When thou plantedste them / thou wa-
ste riche and in thy flowers and beleu-
edste to haue had fulerlye frutes of thy
seade: But when the tyme shall come to
gather and to possesse them / thou shalt
reape right plentiuouse afflictio and so-
rowe. Wo be to this confuse clustre and
monstrose multitude of so proude peop-
le swellinge lyke the sea whiche hath
en hoste ryseth vp lyke a fearch water.
But let this heady folke / be they never
so many / neuer so vnrulye and lawles
swell

The. viii. Chapter. Of Iſaye.

ſwell/ yet as ſone as the Lorde blameth them and ſette agenſte them/ thei ſhall flee full farre a waye/ and ſhalbe wynn-
nowed of the wynde lyke the duſte of y
drye mountayns/ and lyke a whirlew-
ynde at the comynge of a ſtozme: for ſo/
lyke as at the eveninge thei were mer-
velouſe terrible/ ſo before the morninge
ſhal thei begone. This is the very en-
de of them that ſcourge vs / this is the
rewarde of them that robbe vs of ower
goodes. Chap. viii.

W Be to the lande whose ſhipp-
es are ſo ſwifte/ which lande ly-
eth one thys ſyde of the flowde
of Ethioppe/ which ſendeth ambaffiat-
ours by the ſea and that in ſhippes of re-
cedes and bulruſhes put vpon the wat-
ers ſaynge: So power wayes ye meſſa-
gers vnto a y pyſſed and ragged nacion/
people more fearfull then owers and fa-
rre. Onlyke/ a byle nacion a litel ſet bye
whose lande the floudes deuyde. But o
ye all that dwel vpon the erthe and in-
habit the rownde worlde/ take hede and
loke

The. viii. Chapter. Of Iſaye.

loke when ye ſe the ſigne lyfted vp to you
we in the hyſſes/ and when ye heare the
trompetes blowne vp to bataile: for th-
us ſayd the Lorde to me. I laye downe
to reſte conſyderynge with me my ſelfe yn
my houſe in the myddaye when it was
full warme lyke as agenſte a ſhower of
rayne as it is wonte to be in harueſt ce-
aſon/ but yet before the corne be redye to
reape and the clusters of grapes be per-
fitly ripe: and the was one which kut-
downe the clusters with a kutting kna-
yfe/ and he kut a waye even the branc-
hes alſo/ and toke them a waye: the reſ-
ydwe were lefte as well fore the fowles
of the mountayns as for the beaſtes of
the felde/ that y fowles myght lye the-
re all the ſomer and the beaſtes of the fel-
des all wynter. And then ſhall the be
offred the Lorde of powers a gyfte of y
pyld ragged nacion and dzedfull people
farre above vs/ a byle nacion/ and troden
vnder fote. whose landes y flowdes de-
uyde: vnto the Lorde of powers (I ſaye)
theſe gentyles ſhalbe offerd at the pla-
ce con

The .xix. Chapter. Of Iſaye.

ce consecrated vnto his name / even at y
mounte Zion. Chap. xix.

The heuſe affliction which y lord
de ſhewed to Iſaye vpon Eg-
ypte. Beholde / the lord ſhal co-
me rydinge vpon a ſwyfte clowde into
Egypte: at whoſe cominge the Idols of
Egypte ſhal ſheake / and the harte of E-
gypte ſhal faynte in hyr owne bodye.
For I ſhal ſet the Egipcions (ſaith the
lord) one againſte a nother ſo that eue-
ry man ſhal fyght with other / even bro-
ther againſte brother / cyte againſte cyte /
kyngdome againſte kyngdome / and the
breath of Egypte ſhal be broken in hyr
belye / and I ſhal ſcater hyr counſel wh-
en ſhe ſhal go aboute to aſke it of hir Id-
ols / wytches / ſoth ſayers and diuyn-
ers. I ſhal betake Egypte into the hand-
es of cruel lordes / and a violente kinge
ſhal rule the / ſaith the lord god of po-
wers. The waters of the ſea ſhal ſynke
awaye / and Nilus ſhal be dryed up / their
flowdes ſhal be dronke vp / and their dy-
kes and brookes ſhal be ful ſhalowe and
fayle

The .xix. Chapter. Of Iſaye.

fayle / reed and ruſhes ſhal be wytherd
vp / the medewes and all the feldees a bo-
ute Nil⁹ which wer wonte to wepe gre-
ene at the openinge of hyr lippes ſhal be
dried vp and of no valwe. The fyſhe-
rs ſhal mourne / and al that were wonte to
laye hokes & bende nettes at their wat-
ers ſhal lamente: the ſpynners and ma-
kers of lynyne / the ſylke women with y
weavers therof ſhal be begerde and co-
funded. Al that made pondeſ and ſtweſ
ſhal breke vp their bankes. Alſo the co-
unſells of the ſoleſſhe princes of Zoan &
the wyſe counſel of Pharaos ſhal be tur-
ned al into folyſhnes. Howe dare ye th-
en be ſo bolde to ſaye vnto Pharaos / I
am come of a wyſe ſtocke / and I am of an
auncyāt noble bloude: where nowe / w-
here (I praye the) are thy wyſe men: let
them tell the nowe (I praye the) what y
lordc entendeth and hath thought to do
with Egypte. The folyſhe princes of Zo-
an and the proude princes of Memph-
eos begylde Egypte with their noble hy-
ghe ſtocke. The lord ſhall mingle the
ſprite

The. xiv. Chapter. Of Isape.

Sprite of erreure amonge thez that then
shulde seduce Egipte in all thinges ev-
en as the drunken and Bompytinge man
is brought oute of the waye. Egipte shal
want counsel to conuaye hyr causes/
she shal not knowe where she shal beg-
inne nor where she shal make an ende/
whether it be vpon y lande or sea. Then
shall Egipte be lyke women/fearfull
and astoned at y lyftinge vp of the ha-
de of the lorde of powers/which he shal
lyftup agensst hyr. Also the lande of Iuda
shal be a thondreclappe to Egipte/so th-
at who so euer mynde hyr to Egipte she
shal a non be synayde with feare at y co-
unsel of the lorde of powers whiche he
hath decreede agensst hyr. Then shall
there be. V. cytes in the lande of Egipte
which shal speake the Chananytes to-
nge/and shal be sworne vnto y lorde of
powers/of the which one is called Heli-
opolis. Also then shal there be an altar
for y lorde in the myddes of Egipte ent-
ptlede to the lorde to be into a signe and
testymonye for the lorde of powers in y
lande

The. xiv. Chapter. Of Isape.

lande of Egipte/y when thei kye vnto
him/for feare of their oppressours he mi-
ought sende them a saviour and a guy-
de which mought deliuer them. The
lorde shal knowe the Egypcions ad ag-
ene the Egipcions shal knowe the Lor-
de/then shal thei worship him with sa-
cryfices & gyftes. They shal Bowe vnto
the lorde and performe it. Thus shal
the lorde smyte the Egypcions and he-
ale them agene / thus shal they be con-
uerted to the lorde/ and thus shal he be
merciful vnto them and shal heale the.
Then shal the waye be comenly haw-
nted frome Egipte to Assyria/ and the
Assyrions shal come to the Egypcions
and Thegypcions agene to them/ & the-
ei shall both worshippe one God. Then
shal Israel with Egipte & Assyria ma-
ke all thre one blessed trinite in the my-
ddes of the erthe / which trinite the lor-
de of powers shal blesse saynge: Blessed
be Egipte my people/ blessed be the As-
syrions y worke of my handes/ ad blessed
be Israel my inheritaunce. Cha. xv.
In the

The. xvj. Chapter. Of Iſaye.

In the yere that Thartan came to Azotum ſente of Sargon kynge of the Aſſyrians and had wonne by bataile and taken Azotum: y lord ſpoke vnto Iſaye the ſonne of Amoz thus ſaynge. Go and draw of thy ſacke frome thy loynes and loſe thy ſhoes frome thy fete/ which ſo doyng/ wente naked and bare fote. And the lord ſayd: y nakednes and barefote goinge of my ſervante Iſaye is a token and a ſore ſhewing of a woundrefull thinge that ſhall fall vpon Egypte & Ethiopie after thre dayes: for ſo ſhall the kynge of Aſſyrie dryue the captiues of Egypte and the banexhed of Ethiopie/ both yonge and olde ſhall he dryue a waye naked and barefote: and ſhal vnkouer the arſes of the egipcions beinge aſhamed of the Ethiops and Ethiops of the egipcions/ and then ſhall the dwellers of this eylande ſaye: is this ouer hope vnto whom/ we fled for helpe to be deliuerde frome the kynge of Aſſyrie: howe ſhal we eſcape?

The. xvj. Chapter

The

The. xvj. Chapter. Of Iſaye

The grevouse affliction of y wyde ſea. There is an hevy viſion ſhewed me/ lyke as when a ſtorme brought frome the ſouth he comethe owte frome the deſerte that terrible lande. Babylon ſhal be beſeged rownde aboute and ſhal be vtterlye deſtroyde. Come vp Elam/ beſege it And de/all they ſyghes ſhal I ſwage. At theſe wordes my raynes were a ſtoned and pangas came vpon me lyke the pangas of a woman travelinge of chylde. When I harde this I fell downe/ when I ſe it I was amased. My harte trembled and panted/ I ſhoke for feare/ & becauſe this thinge was derke to me al my wittes wer a ſtoned. For even this noyſe was harde alſo: let the table be layed ſodenly/ and the watche wel apoynted/ eate/ drynke/ cryſe capytaynes and take ye to bulker and ſhyld. Then thſ ſayd the lord to me: Go and ſet vp a ſpye that ſhal tel what he ſe: which when he hadde diligently looked rownde aboute/ he eſpyed a comyle of men cominge

ff

rydin

The. xvi. Chapter. Of Iſaye.

rydinge together one of an aſſe and together of a Camel: and this ſpye kyled lyke a Lyon / O my maſter / I haue ſtand here beſely watchinge all daye and haue kepte my ſtadinge diligently al this nyghte to : And lo there are come a cōp of the which one hath brought this meſſage and ſayd / Babylon is fallen / Babylon is fallen in very dede / and all the karued & grauen Images of their Goddis are braſte agenſte the grounde: theſe are the tydinges (o my felawes in worke and offyce) whiche I haue harde of the Lorde of powers to ſhewe vnto you. The heuye affliction of Dume. We thought I harde a noyſe of one kyinge frome Beir ſaynge: watche man what haſte thou eſpyed this mighte? watche man what haſte thou eſpyed this mighte? which me thought anſwerde. The daye is come / and the night ſhall come agene / and if ye be ſo desperouſe to knowe / come agene then and aſke. The heuye affliction layed vpon the Arabes: ye ſhall lodge all nyght in the wode in the

The. xvii. Chapter. Of Iſaye.

in the waye to Dedamyn: but o ye cyteſes of Theme / bringeforth water for the thyrſtye / and mete ye the men in ſpyght with the Bytel: for thei ſhall flee frome the face of yerne / even frome the edge of the naked ſwerde / frome the preſens of the bente bowe / and frome the edge of the ſettefelde cominge vpon them: for thus hath the Lorde ſpoken vnto me: After this yere al the power of Cedar ſhall haue an ende even lyke the goinge forth of the ſeruyce of an hyperde man / his yeres now ſerued oute / and the remainante of the Archers of Cedar ſhall be thruſte into a ful narrowe ſtraighte. For it is the Lorde God of Iſrael that hath ſpoken it.

Chap. xvii.

The heuye affliction of the vale of the Viſion. What a yeldeth you thus al together to clymie vp vpon your house toppes / O cyte ful of woundinge / and running together on heapes whiche ſometyme haſt ben ſo welthy a towne? ye are yet a lyue and yet are ye but as ſlayne men with ſwerde in f. ii. bataile

The. xviij. Chapter. Of Iſaye.

Bataile: for al your capytayns are fled on horsebacke oute of boweshote / ye / al thy princes are slipte a waye and fledde ful farre frome the. When I harde these thinges / I sayde / Go your wayes frome that I myght wepe bitterly / neither be you aboute to conforthe me as concerninge the destruction of my people: for this is the daye of tribulacion / downtredinge and confuſe perplexite of y^e Vale of the Byſion (the lord god of powers so throingdowne hyr walles that the noyse rebowndeth agenſte the mountayns): And I ſawe y^e Elampites takinge to them their quivers and the horse men with their Charietes beddinge their selves to fyghte / and Sir made bare their shyldeſ. Thy choſen Valeys were filled with chariets and the horse men assailed boldly the gates. Then the beautiful deckinge of Iuda was taken a waye: and the house of ordinaunce made with the tymber of sybani was layed wyde open / then shall ye see thorough chynnes into every corner of the cyte of

The. xviij. Chapter. Of Iſaye.

te of David / yt shall be so sore shaken and rente: and ye shall gather to gither the waters of the lower pole / ye shall also tell the houses of Ierusalem / and breke them downe to defende the walles / and ye shall be compelled to make a dyke betwene the two walles with the waters of the olde pole / hauinge no consyderacion of the firste makinge there of nor yet of y^e porpoſe of hyr first maker. Furthermore in those dayes / the Lord god of hostes shall call you to wepinge and moorninge to tearing of power heare of power heades and to wearinge of sacke whyles so some men laugh and make mery slaying open and shepe / eating fleshe and drinkinge wyne saynge / let vs eate and drynke for we shall dye to morowe: whiche thinge when it came to y^e eares of the Lord god of powers / he sayd. This same power speme shall not be purged but by power dethe. Furthermore thus spake the Lord God of powers. Go thy wayes into this treasure house vnto Dobnam president of the towne

The. viij. Chapter. Of Iſaye.

owne house / and aske hym / what mak-
est thou here? Or who made the so bold-
de to heve the here a sepulchre? (for he
hadde graven hym a prowde tombe ou-
te of stone and had made hym a cowche
there yn). Beholde the Lorde shall caste
the oute violently / and shall araye the
with a newe cote / he shall clothe the w-
ithe a straunge Vesture / and tryndel y
lyke a balle into a farre and wyde count-
rye and there shalt thou dye / there shal
the pompe of thy charietes be ended and
shame and sclawnd^r of the house of thy
Lorde: I shall thruste the (saith the lo-
rde) frome thy standinge / and shall put
the frome thy order. And after thys sh-
all I call my seruante Eliakim the son
ne of helk^e ye / and I shall put thy cloth-
es vpon his backe and shall gyrdle hym
with thy gyrdle / and thy power shall
I betake into hys handes / and he shal-
be the father both of the cyte of Jerusa-
lem and of the house of Iuda / and I sh-
all hange the kape of the house of Da-
uid vpon his shoulders / and when he sh-
all open

The. viij. Chapter. Of Iſaye.

all open it / no man shall shutte it agene /
and when he shall shut it / no man shall
open it agene: And I shall pitche hym
as faste as a stake in the hygheste and
faithfullest place / and he shalbe promo-
ted vnto the gloriouse seate of his fath-
ers house. All the glorie of his fathers
house and of his chylders chylderne sh-
all they offer vnto hym / ye / and all ve-
ssels bothe grete and small with all ma-
ner of musike instruments. These th-
inges (at the warninge of the Lorde of
powers) shalbe done even then when
thys stake whiche was set in the moste
faithfullest place and authozite shalbe
plucked vp / and the burden that depen-
dethe vpon hym shall be plucked vp by
the rote / thzone downe / and broken: for
it is the lorde that spake it. Cha. viij.

The heuye affliction of Tyrus.

Beware ye shippes of Charis
for Tyrus is utterly destroyed
cuē of y dwellers of y eplāds co-
ming fro their owne house to captiue the
The cytesens of Tyres are at rest / y m-
f. iij. archants

The. viii. Chapter. Of Iſaye.

chantes of Sydon whiche were wonte
to haue recourse thither by ſea and all
that thither occupied nowe ceaſſe / wh-
oſe pure whete withe all maner of go-
od grayne was thither brought frome
Nilus by ſea / ſore it was the haven to-
wne of marchandiſe for al nations. Sy-
don is a ſhamed / the ſea withe all hyr
power monyſhinge hyr ſaynge : I wol-
de I had neuer bene mother to haue br-
ought vp hyr yong men decked hyr ma-
ydens : Egypte / as ſone as ſhe heare of
this / ſhall bewayle it even lyke Tyrus
hyr owne ſelfe . They that are beynde
the ſea withe the citeſens of the eylan-
des all lamente theſe grevouse affliction
ſaynge was not this power pleaſau-
nte commodiouſe cyte whoſe auncyau-
ntnes have be commended of longe ty-
me : The goer frome hyr into farre co-
untres haue noblye ſpred hyr name .
Who wolde haue thoughte that thys
hevye chaunce ſhulde haue happened to
Tyrus the flower of cytes : Whoſe m-
archant men were Prynces / and the
peares

The. viii. Chapter. Of Iſaye.

peares of the worlde occupied vnto hyr
The lord of powers hath decreed this
to abate the pryde of all ſtortenes / and
to plucke downe all the gloriouſe of the
erthe : Paſſe over all thy lande lyke a fl-
owde (O nymphe of the ſea) and yet ſh-
alte thou not ſynde the ſicke a nother
gyrdle. The Lorde whiche hath trou-
bled the Kyng domes and layed his h-
ande vpon Chanaan to deſtroye hyr
ſtrong peares / hath nowe ſtretched fo-
rthe his hande alſo vnto the ſea ſayn-
ge . Thou ſhalt no more be gladde : for
thou ſhalte ſuffer the Violence of the
Lethens / O Virgen daughter of Zid-
on. Wherefore ariſe and go thy wayes
(althoughe thou ſhalt not there haue e-
ny reſte) for lo the lande of the Chaldee
was a nation that had no felawes / and
Aſſur firſte buylded it / but yet he leſte
it for wodowſes : he buylded thaire ſtr-
onge holdes and palaces / but yet they
brought them to naught. Wayle ye th-
erfore o ſhippes of the ſea for power ſtr-
engthe is gone. And then thus ſhall it
happen

The. xviij. Chapter. Of Iſaye.

happen alſo to Tyrus / it ſhal be forgoten. lxx. yeres even a kinges age / and after. lxx. yeres it ſhall happen to Tyrus as to an harlet mynſtrell / to whom men ſaye / take thy harpe and go aboute in the cyte (fowle forgotten harlet) that withe thy wel playnge and ſyngynge all maner of ſonges thou myghteſt yet ſo be remembred and knowne age ne: even ſo I ſaye ſhall it chaunſe vnto Tyrus / After. lxx. yeres / the Lorde ſhall loke vpon Tyrus and reſtore hyr to hyr owne: which ſhal vſe hyr ſeates of marchandiſe with all the kyngdoms of the face of the erthe / and hyr marchandyſe & occuppyng ſhal be accepte to y. Lorde / for thei ſhal not be hyd & muggerd vpon but be turned frome one to a noth^r in Tyro / as it becometh the cyteſens of y. Lorde / into the reſreſhyng of the nedys / and clothynge of age. Chap. xviij.

Behold y. Lorde ſhal waſte & deſtroye y. rownde worlde / he ſhal wrythe of hyr face & ſcater hyr inhabitours. And then ſhal y. Iſaye people and

The. xviij. Chapter. Of Iſaye.

ſe & preeſte / ſeruāt & Maſter / Mayde & maſtres / byer & ſeller / lend^r & borow^r / creditour & better / be al a lyk non beter then a noth^r. ſul myſerably ſhall therthe be waſted & deſtroyed: for the Lorde hath decreed it / therthe ſhal wayle & ſala wepe / the worlde ſhal be ful feable & ſlyde down. The proude people of therthe ſhal ſaynte: for the erthe is deſpeled of hyr owne inhabitours in y. they haue traſgreſſed y. lawe / they haue altered y. ordinaunces / & broken the everlaſtig cōuenante. Wherfor maledicciō & kurſe ſhal devower therthe / becauſe hyr inhabitours haue offended: wher vpon they ſhal be madde / & very fewe mortall men ſhal be lefte a lyve. Wyne ſhall moorne / & the dynes ſhal ſal downe / al men ſhal ſyge ſorowfully y. we^r wonte to be iocunde in harte. The myrthe of tympanyes / ſwete ſonges with their pleaunte harpes al ſhal ceaſſe. thei ſhal not drinke wyne with ſonges. Bea^r ſhal be bitt^r to the drinkers / cytes geuen to vanp^rte ſhal be deſtroyed / euery houſe ſhal be ſhit vpon y. no man

The. xviij. Chapter. Of Iſaye:

man maye go yn. The ſkaſenes of wyne ſhalbe kryed oute in the ſtreates. All myſthe ſhalbe gone/and the ioye of the erthe ſhall fall a waye/defolacion ſhalbe lefte in the cytes/and myſery ſhall ſtcke vpon the gates: for ſo ſhall it come to all the erthe and to all the people as if one ſhulde betedowne the thynne reſpdue of the olyue beryes and pyke of the vernaunte of grapes after the grape gatheringe. And then they that ſhalbe yet lefte ſhal with lowde voyce extoll the maieſtye of the lord / ſynge ſynge from the ſea and magnifynge the name of the Lorde God of Iſrael from the hauens and eylandis. We heare comenlye ſonges ſunge thorowte all the erthe into the prayſe of the rightwouſe. And I me ſelfe ſaye/ Oh my barrenne / oh my penurye / ah laſſe for ſorowe / all the worlde is ful of vngodly ſynners / ye and that of ſiche ſynners which ſynne even of a ſet porpoſe ſo boldelye. Wherefo^r feare and drede / pitte and ſnare / gape fore the dweller vpon y^e erthe / ſo that he
that

The. xviii. Chapter. Of Iſaye.

that wolde fle to avoyde the fearfull voyce muſte fall into the pitte and if he krepeth oute of the pitte he ſhalbe taken in the ſnare. For the wyndowes of heaven ſhalbe opened and the foundations of the erthe ſhalbe ſhaken together. The erthe ſhall geue a meruelouſe cracke / the erthe ſhalbe ſore broken / the erthe ſhalbe violently ſhaken in ſondre / y^e erthe ſhall ſtacker lyke a drunken man and be borne ouer lyke a tente / for hyr ſynne ſhal lye full hevy vpon hyr / and ſhe ſhall fall / never aſt^r to aryſe. And then this thing ſhal come / the lord ſhall byſet the proude ſpytes of the ayer that are above / and the kinges of the erthe that inhabit the erthe / and theſe ſhalbe gatherde together as men in bandes to be caſte into doungeſ and ſhit vp in preſons and be punyſſhed for ever. Even the mone ſhalbe then aſhamed / the ſonne ſhalbe confounded when y^e lord of powers ſhall raigne in the mounte Zion & in Hieruſalem / accompaned with ſo gloriouſe a ſage multitude. The. xviii. Lorde

The. xxv. Chapter. Of Iſaye.

Behold thou arte my God / I ſhall
 extoll the and magnifie thy
 name / for thou doſt thinges to
 be merueiled at / accordinge to thy aunce-
 aunte counſells both faſt and faithfull
 for thou turneſt grete cytes into heape
 of erthe / ſtronge defended townes in-
 to ruine / and the houſes of the vngodly
 thou pluckeſt oute of cytes neuer to be
 reſtored : wherfore even the rude people
 muſt nedes glorifye the and the cytes
 of the cruel gentyles muſt feare the .
 for thou arte the weake mannis ſtren-
 gth and the poore mannis myght wh-
 en he is in deſtreſſe / thou arte a refuge
 in tempeſtes / a ſhadwe in heate / and w-
 here the haſtye violence of tyrauntes bre-
 eke yn lyke a whypplewnde there thou
 ſetteſt yn thy ſelfe agenſte them lyke a
 ſtrong wall. Thou arte to them lyke y
 drowght in the deſerte . It is thou that
 ſwageſt the ſwellinge boldenes of y v-
 godly / thou putteſt awaye the heate w-
 ithe the ſhadwe of a clowde / and cutteſt
 awaye the violent lyke a vyne twygge
 farther

The. xxv. Chapter. Of Iſaye.

farthermore y lord of hoſtes ſhal feſte
 al y people in this hyl / he ſhal make the
 a plentiuſe & a delicate feſte of y moſte
 fatteſt & ful of marye / with y moſte be-
 ſte & eldeſt wyne / he ſhal take awaye y
 beyle in thys hyl / even y beyle y haue
 th before y face of al y people & y kover-
 ge which koverth y face of al y gentils :
 deth ſhal he vtterly devower / & y lord
 god ſhal wype awaye y teares fro everi
 manes face / & y opprobrye of his people
 thorowt al y worlde ſhal he take away
 for it is y lord y ſpake it. Alſo men ſhal
 ſaye in this daye. Beholde / this is our
 god / we haue truſted in hym / & he hath
 ſaued vs this is the lord in whom we
 beleued / let vs nowe reioyce and beglad
 in his ſauinge helthe / for it was his ha-
 nde that ſauourde this hill : But Mo-
 ab ſhalbe alto broken of hym / as ſmall
 as chaſſe to be caſte into the donghill /
 fore he ſhall ſtretch forth his handes
 agenſte hym even lyke a ſwimmer w-
 hen he ſwimmeth / and he ſhall thru-
 ſte downe hys pryde by the vertue of
 his po-

The. xxvj. Chapter. Of Iſaye.

his power/he ſhal make his highe wa-
lles of defence to rele/and laye them ful-
lowe vpon the grownde and ſmyte th-
em to powder. Chap. xxvj.

And then ſhal this ſonge be ſun-
ge in the lande of Iuda. We ha-
ue a ſtronger cyte/ a ſaviour is
hyr walles and hyr bolwerke.

Opene ye hyr gates that the rightwo-
us folke and the lovers of faithfulnes
moughte enteryn: Thou whiche arte
bothe Maſter and workman ſhal frame
together peace/euen y Very peace (I tell
you) for in the/men truſte. Truſte in y
lorde for euer for he bendeth downe the
ſtately cyteſen/ & the proude cyte he caſt-
eth to the grownde / & in proceſſe brin-
geth it into duſte to be troden vnder y
fete euen of y poore nedpouers. Thou (lor-
de) ponderſte the pathe of the ryght wy-
ſe whether it be iuſte and whether his
waye be eauen: wherfo^r we meruel at y
pathes of thy iugements: for in thy na-
me/ & at the remembraunce of the/ma-
nnis ſoule is fedde. I deſper y be nyght
with

The. xxvj. Chapter. Of Iſaye.

with al my harte/and with all my my-
nde and ſpirit with y me I haſte me to
the: for anon as thy Iugements were
publeſſhed in the worlde / the inhabito-
ars therof lerned right wyſnes: but the
vngodly when he had once gotten mer-
cy/he lerned not ryght wyſnes / but as
ſone as he is correkte he ſynneth the
more and feareth not the maiesty of y
Lorde. Lorde thei wil not ſee thy hyghe
power / but the tyme ſhall come that
they ſhall ſee it and be confounded/ whē
thou ſhalt devoure them by the indig-
nation of the people and by the ſpyr of
thy enymies. But emōge vs (Lorde) th-
ou ſhalt ſet peace/ for it is thou y wor-
keſt and fyniſheſt all thinges in vs bo-
the ower thoughtes and ower deades.
O Lorde ower god/ althoughe ſtraunge
Lords contrarpe to the haue ben rule-
rs over vs: yet not withſtandinge we re-
member the only and beare thy name i
ower myndes. The cruell Tprauntes
whiche are nowe dede/ lyue not: nether
ar they rekened in the reſurreccion of the
G faithfull.

The. xxvi. Chapter. Of Iſaye.

faithfull. For thou haſte ſo viſited and deſtroyed them that all their memorial ſhulde pereshe. But contrary wyſe/ thy folke (Lorde) thou haſte encreſed / thou haſte encreſed thy people/ glorified and magnified them thowwte all the cooſtes of the erthe. Lorde/ in their tribulation they ſeke the: Affliccion and ſorrowful complayninge are to them thy nou- rteriſſe: But in the meane tyme as a woman grete withe chylde when hyr tyme is come trauellet and kryeth for anguiſhe and payne/ euen ſo are we (Lorde) in thy ſight: we conceyue/ we traue- el/ and in a maner we bringeforth helth thowwte the ſpyrit / leſte therthe ſhoulde deſtroyed and the dwellers ther yn ſhulde pereshe: But thy dede men lyue and ower deare beloued are in the reſur- reccion: Thei are awake and right glad which lye in the duſte: For thou water- eſt them with the dewe of light and lyfe: But the habitation of the Violente is fallen awaye. Go power waye therfore my people into power ſecrete cloſets ad

ſhit

The. xxvii. Chapter. Of Iſaye.

ſhit the dore aſt yr powe/ abyde/ and ſuf- fre/ euen but a momente tyl the wra- the bepaſſed over: For lo/ the lorde ſhall co- me forth of his place to byſet the wyke- dnes of thynhabitours of the erthe/ wh- ich erthe ſhall diſcloſſe whoſe gloude ſo ever ſhe hath dronke/ and ſhal hyde no longer hyr ſlayne perſons. Cha. xxvii.

The tyme ſhal come that the lor- de ſhall byſet Leviathan/ that invincible ſerpent with his ha- rde/ grete/ ſtrong ſwerde / euen Levia- than that ſubtel ſerpente: and ſhal ſla- ye this dragone of the ſea. Then ſhall men heare this ſonge vpon the amiable vneyarde of Heimer/ one anſweringe a nother / O the Lorde defende and water hyr in dwe tyme. I kepe hyr daye & ni- ghte leſte eny man invade hyr. I am w- ithe oute all wra- the: who then maye ſo move me to be ſo grete an enymye to hyr that (my promyſe neglece) I wolde ſet hyr a ſper all at once with thornes & bryers: Or who maye holde bak my ſt- rength / to paceſſe me and to reconcy- le

U.ij. me

The. xxviiij. Chapter. Of Iſaye.

me vnto hyr if I wolde not? But Iacob brought owte of Captiuite vnloked for/ ſhal be roted agene/ Iſrael ſhal budde and flourefhe ſo that the holl worlde ſhal be repleyned with their frutes. For ſhall not the lord ſmyte his ſmyters agene even as he was ſmyten? or ſhal he not ſlaye as he was ſlayne? what meſure ſo ever men geue/ the ſame ſhall they receyue agene. He bloweth forth his Behemēt ſkorching wynde. Wherefore the iniquite of Iacob is purged on this maner / and by this meanes he taketh awaye all their ſynful ſeade: as when he turneth all the ſtones of their alters into powder/ when their images worſhiped in wodes and ſolitary temples be layed downe/ when their ſtrong cytes are deſtroyde/ when their goodlye ſayere cytes are leſte deſolate lyke a wyldernes for buſſocks to fede thereyn to lye and groſe on the bonwes: when their corne is brent vp/ and the women which in their cominge forth garniſhed their cytes are deſpeled: for theſe people
is wi

The. xxviiij. Chapter. Of Iſaye

is with owte vnderſtandinge. Wherefore their maker wil not ppte them/ and their potter ſhal haue no fanſye to them. In theſe dayes the lord ſhal ſmyte downe all the frutes frome the ſpyce flowde Euphrates vnto Nilus the flowde of Egypte: and ye chylderne of Iſrael one by one ſhal be gathered together into one place: And then ſhall there blowe up a meruelouſe grete trumpet/ and they that had peryiſhed in Aſſyria and bene outlawes in Egypte ſhal come forth to worſhipe the Lord in the holpe hyll which is in Jeruſalem. Chap. xxviiij.

Woe to the proude crowne of dronken Ephraim and to the fallinge flower of hyr gloriouſe beutie which is ſet in the toppe over the moſte plentiuouſt vale/ woe to the dronkherds. Beholde/ the ſtrong power of the lord cometh lyke an hawle ſtorme dryuynge downe ſtronge holdes/ and lyke a grete ſhower of rayne dryuynge vpon euery parte of therthe: even with the mennis fete ſhall the proude crowne of
G. iij. of dron-

The. xviij. Chapter. Of Iſaie
drunken Ephraim be troden downe/ and
it ſhall happen to the fadinge flower of
hyr gloriousse bentye which yet stande-
th on the toppes over the moste plentiu-
se vale even as it happeneth vnto the
hasty frute tye before y harueste/ wh-
ich as sone as on espieth it he is redye to
devower it before his hande canne reche
it. Alſtys this/ the lorde of powers sha-
lle be a Joyefull crowne and a beutifull ga-
rlande to the residwe of his people and
shal be the spyrit bothe of iugement to y
iuges/ and the spirit of strength to thez
that shal dyyve his enemies from the ga-
tes. But yet even these also erre with
oute knowlege by the reason of wyne/ &
are with oute their wittes for theyz w-
elthy drunkenes. y e their preeſtes and
prophetes also erre oute of the waye for
drunken welthynges. For they laden w-
ith wyne/ and drowned with luste / erre
in preachinge/ and offende in iuginge: for
all their tables are so fylled with Bom-
etes and fylthynges that no parte shal
be lefte vnsylled. Which of them (I p-
ar

The. xviij. Chapter. Of Iſaie
aye you) shal be then able to istructe eny
man or to teache the right disciplyne to
eny of these chylterne newly weaned
& plucked fro y teate? Or what els ma-
ye they teache then clowtinge constitu-
tion to constitution/ throyng one coma-
undement vpon a noth/ inhibition vpo
inhibition/ a lytel here & a lytel whyles
there. Wherfor y lorde shal speake vnto
this people confusely & in a straunge to-
ge vnto whō he sayde sometyme. This
shal quyet thy consciens: this refresshe-
th y weary & afflicte soule: It is this (I
tel the) that shal bringe thy harte into a
blessed peace & reste: but they wolde not
heare: wherfor y lorde shal speake to thez
saynge. Byd & comaunde agene/ forbpd
and forbpd agene/ a lytel here and a ly-
tel whyles there/ that they mought go
backward/ fall/ and be alto broken/ y e
they mought fall into their snares and
be taken. Wherfore heare the worde of
the lorde O ye olde wylfe skorners/ w-
hiche playe the Lordes over my people
which is in Ierusalem: for thys thike ye/ we
G. iij. are at

The. xxviii. Chapter. Of Iſaie
at at a bargaine with deth / & at a poite
with hel / that when eny gret myſcheffe
or plage cometh / it ſhal not touche vs:
for diſſembling hypocryſye ſhal be our re
fuge / & with lyes we ſhal be defended.
Wh^o fo^r even th^o telleth you y^e lord god
ſaynge. Beholde I ſhal laye a ſtone yn
ziō / a touche ſtone / a korned ſtone / a pre
cious ſtone to ſtableſſhe y^e foundation:
ſo y^e whoſo ev^{er} beleueth & cleueth to this
ſtone / ſhal not lightly ſlyde: for his eq
uite & eavenes ſhal I trye by plomet &
ſquyer / & his right wyſnes ſhal be p^{ro}ve
d as in a payer of balāces. But an ha
pyle ſtorme ſhal take awaye your refuge
which ye ſtableſſed: & your defence pain
ted with kraſtye lyes ſwellinge waters
ſhal bare away: & yo^r barge made with
deth ſhal be brokē / your apointmēt alſo
made with hell ſhal not ſtāde: for when
this ſwellinge deſtruccion ſhal ariſe & co
me vpon you it ſhal ſwelowe you in &
karpe you a waye ſodenlye. For when it
ſhal beginne erly in the morning / it ſhal
endure But the ſame daye and nyghte /
and

The. xxviii. Chapter. Of Iſaie.
And there ſhal be ſiche a feare that it al
one ſhal breke euen the hartes of th^o th^o
at do but heare of this. Then ſhal bed
des be ſo narowe that noman maye ha
ue his reſte / and the kouveringes ſo ſka
nte y^e noman maye be wrapped in them
for the lord ſhal ſtepe forth as he dyde
in the mounte of Perazim and ſhal roſe
fle angerly as he dyd in the Dale of Gi
beon to worke his owne worke: he take
th a meruelouſe ſtrange wayes / to bryge
his owne worke to paſſe / ful ſtraunge &
wouldeful are his dedes. Nowe therfore
diſpyſe not this warninge leſte you^r ca
ptiuyte be the more grevouſe: For I ha
ue harde of the lord god of power that
there ſhal come a ſoden ende and deſtru
ccion vpon al the erthe. Lyſten therfore
and heare my voyce / geue hede and be
leue my wordes. Is not the tylman alw
ayes buſye in durwe tyme to ploughe / to
opene / and to kut forth his lande to ſo
we it: dothe he not a non as he hath ma
de it eaven and playne ſowe his fetch
es or ſprynkel his doompn^{er}: and aſtyr
warde

The .xxv. Chapter. Of Iſaye.

warde ſowe it orderly now with whete
and then with barley and ſo forth wit:
he other corne acordinge to the ſtrength
of y^e ſoyle. And to do theſe thinges du:
ely in ordre do not his god teache ad d^{ir}e:
cte hym: for he threſſeth not his ſete:
hes with a wayne/nor turneth the car:
te whele vpon his doomyn. But the
fetches he threſſeth with a flayle/and
his doomyn he beateth forth with a
ſtaffe/and even ſo lyk wyſe he gryndeth
his whete into brede. Which he coulde
never do with threſſinge it. For nether
the violence of the turninge of the carte
whele: nor yet the treadinge of the beaſt:
es ſete maye grynde it into meale. And
this thinge is ſhewed hym of the Lorde
of powers which is the moſte meruelſe
counſeler and the greteſt magnifier of
equyte.

Chap. xxv.

W Be vnto y^e Ariel/Ariel/a cy:
te ſometyme ſubdued of Dauid.
Take yet a fewe yeares reſpite
let ſome feſtes yet paſſe ouer a whyle / &
then ſuerly ſhal I beſege Ariel. Then
ſhal

The .xxv. Chapter. Of Iſaye.

ſhal ſhe be ſo heauye ad ſo kareful that
ſhe maye wel be called Ariel. I ſhall co:
paſe the rownd a boutte with tentes and
caſtells and ſhitte the yn with the towers
and dyue vp bolwerkes agenſte the.
And thou ſhalt be ſo lowe brought th:
at thou ſhalt ſpeake even oute of y^e gr:
ownde / and as of one buried in the du:
ſte thy voyce ſhal be harde. For thy vo:
ice ſhal be lyke a ſprite ſpeakinge oute of
therth / ſo ſayntly ſhalt thou grone ou:
te of the grownde. For the multitude of
thy enymes ſhal be lyke the motes in y^e
ſonne beames ad the cruel multitude of
them ſhal come vpon the lyke duſte rea:
ſed vp and karped ſoderly in the twink:
linge of an eye. Then ſhalt thou be vi:
ſited of the lorde of powers with thond:
re/erthe quakes/ad fearful crackes / w:
ith whyrwides / ſtorme tempeſtes / &
with the flame of a deuouringe ſper.
But now al this multitude of the gen:
tyles beinge aboute to bringe forth their
armye agēſte Ariel / all this hoſte / the
compaſſinge aboute hyr/ad hir beſegers
all appe

The. xviij. Chapter. Of Iſaye.

al appere as yet to be but a dreame of an
 hongrye man dreaminge to haue eaten/
 which nowe waking is ful hongrye ha-
 uinge his bely emptye/ and lyke a thir-
 sty man dreaminge that he drinketh/
 a non as he is a wake he is ful faynted
 drye whose desyer yet burneth for drynke
 Thus (Iſaye) appereth the multitude
 of al these gentyls as yet to be lyke/ w-
 hich shal fight agens the mounte Zi-
 on. But then shal ye be amased/ astoned
 gappnge and beholdinge al these thin-
 ges/ ye shal be dronken/ but not with wy-
 ne/ ye shal rele/ but not for dronkenes/
 for the lord shal power forth vpon you
 the spryte of a depe slomber/ and shal sh-
 it vp your eyes/ that is to saye he shal
 kouer your prophetes and chiefe seinge
 men: And al prophesyes shal be vnto y-
 oue even as the wordes of a clasped bo-
 ke and sealed vp: which if thou offerest
 vnto a wel lettred man saynge/ I praye
 you read this boke/ he shal saye/ I can-
 not read it for it is sealed vp: Also if it
 be geuen to an vnlearned man saynge/ I
 praye

The. xviij. Chapter. Of Iſaye.

praye the read this boke/ he shal answe-
 re the. I am not lettred. Wherfore th^y
 saith the lord. Because that this peop-
 le draweth nigh me with their mout-
 hes and with their lippes speak mich w-
 orship by me their hartes beinge farre
 fro me/ and because the feare that they
 owe vnto me they geue it me after the
 doctryne and the commaundements of
 men/ therfore beholde / I my selfe shal
 do to this people a thinge to be merueled
 and woundred at a bove mesure: that is
 to saye/ I shal destroye the wysdome of
 their wysemen and the vnderstandinge
 of their men of moste actiuite shal haue
 a fall. Wo be to them that so depely dr-
 owne their selues in their own policie/
 that they thynke to hyde their though-
 tes and counsells frome the lord. Whi-
 ch hyde their enforcements and stude in
 derkenes saynge presumptuously: Who
 seth he v^s? or who knoweth v^s? which
 power presumption/ is as though he y^e po-
 tters claye shulde deuise with in it selfe
 out that y^e worke shulde saye to hyr ma-
 ster

The. xviij. Chapter. Of Iſaye.

ſter. Make me not: and as thogh he y pot-
te ſhulde reporte vpon hyr potter / that
he vnderſtandeth not. See ye not now
therfore to be euen at hande that Libanus
ſhalbe turned into Chamelum and
Chamelus ſhalbe rekened amonge y
wodes. Even then ſhal the deſſe vnder-
ſtande the wordes of the boke / and the
eyes of the blynde (the derke clowde ta-
ken a waye) ſhal receyue lpyghte: And y
oppreſſed ſhal celebrate a glad daye to y
lorde / & the nedpous ſhal reioyce in hym
that maketh holpe Iſrael. For theſe vi-
olente tyrauntes ſhalbe conſumed / and
theſe wylpe mockinge hypocrytes ſhall
perish. And theſe that are ſo bent vpon
my ſcheſe to leade men into ſinne for the
noonce goinge a bought to ſupplante y
reprover that ſitteth in iugement / & the
orow lyes lead the right wyſe into a co-
ntrarye pathe ſhalbe kutof. Wherefore
thus ſaith the lorde the ſaviow^r of Ab-
raham vnto the houſe of Iacob. Let not
Iacob now be aſhamed neth^r chage his
chere when he ſeithe even them alſo w-
hom

The. xvij. Chapter. Of Iſaye.

hom my handes haue made to be emone-
ge his chylterne to ſanctifye my name /
ye to ſanctifye hym that maketh holy
Iacob & to worſhipe y god of Iſrael. W-
hich getyls lately erred / but now haue
they the ſpyrit of vnderſtanding: whi-
ch before were barbarouſe ad ſperce but
nowe ar they tamed and learned the la-
we.

Chap. xvij.

Fyge vpon theſe vnnatural ch-
ylterne goig oute of kynde (ſai-
th the lorde) which dare make a
counſel with oute my counſel / and wea-
ue a web nothinge aſtyr my mynde / to
heape ſynne vpon ſynne. For they go ſo-
rth to deſcende into Egypte and aſked
not my mouth: truſtinge to Pharaos
ſtrength and in the ſhadowe of the Eg-
yptions: but Pharaos helpe ſhalbe tur-
ned into power confuſion: and the confi-
dence y ye haue in the protection of y Eg-
yptios ſhal turne ye to ignominye. yow^r
princes were in Zoana & power An-
baſſiatours came to Haneſam: But yet
ſhall ye be all aſhamed of y people that
maye

The. xxy. Chapite. Of Iſaye.

maye not helpe you: for they ſhal net-
her bringe you helpe nor ayed/But ſhal
bringe you into confuſion and opprob-
re. power beaſtes wente laden by the
ſouth waye / ye thorow a region ful of
perel and feare be cauſe of lyons and ly-
oneſſes / kochetryces and ſwifte fleyng
dragons laye there: power mules were
laden vpon their ſhulders with power
treſure: & Camels bore vpon their bun-
ched backs power ryche preſentes to pe-
ople vnaſſe to helpe you. For ful va-
yne and vnproſytable ſhal be the Egy-
ptions helpe: wherfore I kryed vpon y-
ou on this maner / let your proude au-
dacity ceaſſe: And nowe therfore go wy-
te this thinge in their owne tables and
reorde it in a booke to endure into a per-
petual testimonye to their poſterite. For
this people is ſtordie / they are falſe chy-
lderne / chylterne that loue not to he-
are the ſawe of the Lorde. Whiche dare
ſaye to the prophetes / haue ye not ſeene
and alſo to the ſeingemen tell not of
thinges to come / But preach ſo pleaſe

untill

The. xxy. Chapter. Of Iſaye.

untethinges loke vs oute deceytes / ſaye
forſake this waye / go frome that waye
and at laſte take from vs even him that
maketh holy Iſrael. Wherfore thus
ſaith he that maketh holy Iſrael: For
as myche as ye haue thus abhorred my
worde truſtinge in fraude and violence
cleuyng there vnto / this ſame power
wylhednes ſhal be your breke & fall / ev-
en lyke a retinge high holowe walſe w-
hich cometh downe al at once yee eny
man beware: ye / your deſtruction ſhal
be lyke the breakinge of an erthen pitſ-
herde whoſe fall and breakinge no man
ſhal pte / no althoughe it be ſo ſmal broken
that there be not ſownde therof ſo
myche as wolde fetch a cole of ſper or
take vp a litel water from the pitte / for
even thus hath the Lorde god which ſa-
nctifyth Iſrael promyſed ſaynge. In ſi-
ttinge ſtyll quyetlye ſhall ye be ſaued:
for in ſylence and hope ſtandeth your ſtre-
ngth: but as for you / ye neuer receiued
it / but rather ſayd naye not ſo: But we
wyl get vs to horſhake and ſo eſcape:

h

but

The. xlv. Chapter. Of Iſaye.

But thynke ye ſo to flee and to eſcape: ye
wyl answer / the ſwyfter that ow^r ho^r
ſe be / the ſoner ſhall we be oute of dan-
ger. And I tell yowe agene / that the
faſter ye flee / the ſwyfter ſhal yowe
perſuers folowe vpon yow: ſo that a th-
ouſande of yow ſhal fle at y^e feare of one
man or of fyve at the moſte vntyl ye be
leſte as thynne as ſtande the trees in y^e
hyll toppes leſte for maſtes of ſhippe / ye
ſhal ſtand as naked in ſighte as a mar-
ke in a molle hyll. Notwithſtandinge
yet in the meane tyme / the Lorde abyde-
deth with longe ſufferinge to haue me-
rcye vpon yowe / and ſuspendeth his co-
unſell to thentente he wolde be bounti-
ouſly merciful to yow: for the Lorde god
is ful rightwyſe: And bleſſed are all men
that wayte on hym: If ye thus do
(O people of Zion and cyteſens of Jeru-
ſalem) ye ſhulde neuer wepe: for ſure-
ly he wolde haue mercy on yowe / ye as
ſone as he harde the voyce of yowe cry-
inge he wolde helpe yowe. It is the Lo-
rde verely that geueth yowe the brede
of afflic-

The. xlv. Chapter. Of Iſaye.

of affliction and the water of heynenes.
But yet will not yowe maſter abhorre
re yow longe / if ye loked vpon with the yow^r
er eyes recurrently vnto yowe teacher
and yowe ears heare the wordes of h^m
ym warninge and tellinge yowe ſaynge:
This is the waye / this waye ſee that
ye go whether he ſe yowe ſwaruinge ethe-
r on the right hande or on the left han-
de. If ye heare yow^r maſter (I tell yow)
and wyl deſpyſe the curiouſe ſylverin-
ge of yowe karuen Images / and thro
a waye the coſtlyſe gydinge of them
euen as ye wolde abhorre clothes poll-
uted with the menſtrwe / and byd them w-
alke ſtraungers. Then ſhall he geue
rayne to yowe ſede whiche ye ſhall co-
mmitte vnto the grounde / and it ſh-
all bringe forth ſode from the erthe: and
there ſhalbe plentye and grete abound-
aunce. And then ſhall yowe heardeſ
fede vpon yowe brode medewes / yow^r
wer draſte open and milles ſhall eate
fatte prouendoure wencwid with the
fanne. Alſo diuerſe ryuers of waters
H.ij. ſhal

The. xlv. Chapter. Of Iſaie.

ſhal flow downe frome euery highe mountayne and highe hylle. But after grete ſlaughter and ruyne of towers/ y none ſhalbe as bryghte as the ſonne: & the light of the ſonne ſhalbe ſeuē tymes bryghter then it is and ſo grete as is the lighte of. vii. dayes altogether/ ye & eſpecially in that tyme when the Lorde ſhal bynde together the breke of his people and ſhall heale the gappe of their wounde. For beholde/ the maieſtye of y Lorde ſhal come from a ſarre/ his face ſhal ſhene ſo bryght that none maye abyde it/ his lippes ſhalbe ful of indignacion and his tonge lyke a devouringe fyre/ his breath ſhalbe lyke a ſwellinge flowde aryſinge vp to the throte to take a waye the haithen which are geuen to vanyte/ and to take a waye the brydel of erreure beinge yet in the chawes of the people: but yow ſhall ſynge as men in y Byrgis of holyfeſtes and be glad in hartte lyke them that go by the trumpet blowers goinge forth to the hyl of the Lorde even the rocke of Iſrael. Alſo the Lorde ſhal

The. xlvj. Chapter. Of Iſaie.

de ſhal put forth the gloriouſe power of his voyce & ſhal ſhewe forth his threateninge arme with a grymme countenance and with the flame of deuouringe ſpyer/ ye and that with an erthe quake and a grete hayle ſtorme. Then ſhal the Aſſyrians be a frayde at the voyce of the Lorde which ſhal ſmyte the with a rodde/ and the rodde that the Lorde ſhal bende agenſt them ſhal go thorow euery foundation. Which rodde he ſhall laye vpon them with tympanes/ harpes and batayle to ouercome the. For even frome the beginninge hath he prepared the ſpyer of affliction ye and that for the very kinges/ which ſpyer hath he made both depe and brode runninge violently as in a grete heape of wode whoſe violence the blaſte of the Lorde ſetteth a ſpyer lyke y floteringe noyſe of brymſtone.

Chap. xlvj.



Be to thez that godowne in to Egypte for helpe/ whiche truſte in their horſe/ and put their confidence in their chariets becauſe they are ſo many

The. xxxvi. Chapter. Of Iſaye.

ſo many / and in their horſemen becauſe
their ſtrength is myghty : but vnto
hym y maketh holy Iſrael they haue
no reſpecte / and the lord neuer ſeke they
/ when he of his infinyte wyſedome
bringeth affliction vpon men / and yet
his worde maketh he not voyde / he re-
ſeth againſt the ſamplye of the wyked /
and againſt the helpe of euel doers . The
Egiptiſſe verely armen and not goddes
and their horſe ar fleſſhye and not of y
ſpirit . Wherefore when the lord ſhal ſt-
retch forth his hande / both the helper /
and he that loketh for helpe ſhal fall : and
ſhal be altogether deſtroyed . For th^s ha-
th the lord ſpoken to me : Even as a ly-
on / or y lyōs whelpc roreth over hyr pr-
oye nowe taken / fearing nothynge at the
noyſe of al y herdmē kryng at hym / no
not once abafford at their oute ſhyrte / ſo
ſhall the lord of hoſtes come downe to
defende & ſpyght for the mounte Zion and
for hir lytel hyll . The lord of powere
ſhal defende Ieruſalem lyke a byrde ſe-
otteringe aboute hyr neſte / keepinge / de-
lyvring

The. xxxvii. Chapter. Of Iſaye.

lyvring / awaytinge and ſauynge hyr .
Come vp agene (O ye chyldeſerne of Iſ-
rael) as farre as ye haue gone downe for-
ſakynge yow^r god / for the tyme ſhal come
me y every man ſhal caſte a waye their
ſyluer images & golden Idols which y^r
ow^r vng raciouſe handes haue made in-
to yow^r ſynne . Al ſure ſhal be ſmiten downe
with ſwerde but not with y ſwerde of
man / & y ſwerde ſhal devourer hym / but
not y ſwerde of man / and he ſhal fle fro
y ſlaughter (his hoſte takē) he ſhal ou-
errunne his owne caſtel for feare / & his
capitayns ſhal abhorre & be aſhamed of
their owne baners & badges . Theſe th^s
ges hath y lord ſpoken / whoſe laūpe is
ſedde in Zion and his ſpyer is noueſſh-
ed in Ieruſalem .

Chapter. xxxviii.

Behold a kynge ſhal raigne af-
tyr the rule of right wyſnes and
his cheſe rulere ſhall governe
and ordyſt the balaunce of Equite :
Which dwe adminiſtracion ſhal be vnto
the ſubiects as ſhelter frome the wynde
h. iiii. and

The. xxvii. Chapter. Of Iſaye.
and defence frome the ſtorme. Sicke pri-
nces ſhall refreſſhe theirs even as ſwe-
te ryvers in a drye place / and lyke the ſh-
adewe of a grete hyghe roche in a thyr-
ſtye lande. The eyes of the ſeers ſhal
not be deceaved / and the eares of the hea-
rers ſhal take good hede / and the hartes
of the ſtockyſſhe fooles ſhal vnderſtan-
de ſcaringe: the ſtuttinge tonge ſhal ſp-
eake diſtinctly and eloquently / alſo the
knaue ſhal no more be called Gentleman
nether the nyggerde ſhal be called lybe-
raſt / but the knaue ſhal thinke knauyſ-
he thinges and his harte ſhall properly
conveye wykednes to playe the hypoc-
rite and to conſpyre abhominacion agenſt
ſte y lordes / pylling and polling the hon-
gre ſoule / ataking the drynke forme y
thyrſtye. Theſe are his myſchevouſe
weapens / theſe are his dedely counſels to
deſtrope to pyll & to robbe y poore affli-
cte with lyge wordes / yea y whyles he
myniſtreth y lawe vnto the / but y get-
elma cōceyueth getel thylges / by which
getel noble deade he aryſeth & is becoe
cleare

The. xxvii. Chapter. Of Iſaye.
cleare. But o ye ryche cytes geuen al to
welthy ydlenes / aryſe and heare my
voyce. Geve eare vnto my wordes ye
cytes that ſitte ſo faſte and ſuer: for af-
tyr certayne dayes and yeares ye ſhal
be troubled (o ye cytes ſo ſuer). When y
grape gatheringe ſhal be at a ſtaye / and
the gatherer of the frutes ſhal not come
you ſhal be a ſtonned / o ryche cytes in ſo
welthy ydlenes / ye ſhal be amased fore
al power ſuer confidence to ſe power ſe-
le brought ſo bare / and power bare loy-
nes gyte with ſacke. At the very ſouk-
inge teate ſhal there be waylinge for y
croppe of the yeare / and for thenceſe of
the vyne yarde: fore my peoples feldeſ
ſhal yilde them byers and thornes be-
cauſe that all the houſe holdes and cytes
are full of vayne mirth and welth-
ye wantenes. Their palaces ſhal be th-
rone downe / and their cytes ſo full of pe-
ple ſhal be leſte voyde: Their towers &
turrettes of defence ſhal be brought into
perpetual denues into battlinge places
for mules and paſtures for flockes. On
tyl y

The. xxviii. Chapter. Of Iſaye.

thyl the ſpyret be powerd into vs frome
aboue / Chamelus ſhalbe turned into
a deſerte / and Chamelus ſhalbe take
for a wode / and equyte ſhall dwell in
deſerte / and rightwyſnes ſhal inhabite
Chamelum / and peace ſhalbe the ende
of rightwyſnes / reſte and ſuernes ſhall
folowe rightwyſnes for ever. And my
people ſhall dwell yn the ſayer houſe of
peace / in ſuer tabernacles / and in ryche
beddes. Iſaye / when it ſhal deſcende / it
ſhall fall only vpon wodes and cytes /
How happye are yowe whiche ſhal ſowe
Goldely and ſuer / ye and that by every
ryuer ſyde ſetttinge the ſete of your op=
en and aſſes whother wardes ſo ever ye
luſte.

Chap. xxviii.

But wo be vnto the that robbeste
and deſtroyſte wother: for ſhalt
not thow thy ſelfe (thinkeſt) be
robbed agene? And wo be vnto the that
layeſte awaighte for other / for thynkeſ=
te thow thy ſelfe to eſcape? Even as
thow hurteſt wother / ſo ſhalt thow be
hurted agene / and as thow haſte layed
way

The. xxviii. Chapter. Of Iſaye

waye to deſtroye wother / even ſo lyke
maner ſhalt thow thy ſelfe peryshe.
Lorde haue mercy on vs / for vpon the
do we depende. Though it be ſo that thy
tyre power be ſente to perſue vs: yet
be thow a preſente ſauoure to vs yn
tyme of tribulacion. Let thys people fle
a waye at thy angrey voyce. Let theſe
hapythen folke be ſcaterd and diſperſed
a waye at thy buſklynge vp to ruffle.
Let theire prey be taken a waye frome
them / as men take awaye locuſtes / w=
hen they gather a grete multitude tog=
ether and caſte thez into a dyke. Be th=
ow exalted (Lorde) whiche dwelleſt a=
bove: Let Zyon be fylled with the equyte
and ryghtwyſnes. Let the faith be yn
hyz tyme: Let ſtrength / helthe / wyſdo=
me / knowledg / and feare of the Lorde
be hyz treſure. Beholde / the aungels
of them krye with the owte / the aungels
of peace wepe bitterly / the pathes are
forſaken / the wayefayers are gone /
the conuenaunces are broken / cytes are
neglecte / no man ſetteth by a nother / the

The. xxviii. Chapter. Of Iſaye.

lande nowe destroyed / lyeth moorning
the beuty of Libanus is cutdowne and
turned into hyr ſhame / the goodly paſtu
re of Baran is lyke a drye deſerte: the p
lentuous feldees of Baſan and charme
lus are gone. Wherefore now ſhal I ary
ſe (ſaith the lord) now wil I be exalted
now will I be borne vp an highe. But
you ſhal conceyue chaffe and bringe for
th ſtubble and power owne ſperye brea
the ſhal devourer powe: the people ſhal
be burned lyke lynne / and ſhal be lyk th
ornes cutdowne for the ſper: heare the
reſore / ye that dwell a farre what I will
do / and ye that are nigh knowe my po
wer / The ſynners are a frayde in Zion
and tremblinge feare holdeth hypocry
tes ſaynge / whiche of vs ſhall abyde in
this devouringe ſper: whiche of vs ſh
al continue in this perpetual burninge.
But he that lyueth iuſtlye (I tell you)
and ſpeketh the trwthe / he that abhor
reth to do iniuries couetuoſly / and ſm
yteth a waye his handes frome giftes /
he that ſtoppethe his heares leſt he
heare

The. xxviii. Chapter. Of Iſaye

hear the deſaightful oppreſſion of thinn
nocent bloude / and ſhit his eyes leſt he
ſe euel: this man ſhal inhabit hygge pl
aces / this mannis ſauegarde ſhal be in
right highe and ſtronge holdes of ſtone
vnto this man ſhal there be given y ve
ry pure fode / his eyes ſhal ſe the kinge
in his gloriouſe eſtate / and ſhal loke o
ver the fartheſte region: Alſo his harte
ſhal delight in the feare of god. But w
here is now the wyſe craftye ſcrybe: w
here is nowe the depe ſercheroute of the
wordes of the lawe: where is the diſpu
tinge doctour and teacher of ponge men?
But here ſceſt thou no ſtrange tonged
people / neth: yet of eny hard ſprach to y
whiche thou mayeſt not attayne / but be
holde thou Zion / ower ſolempne cyte /
let thy eyes loke vpon Jeruſalem that
riche habitacion even the tabernacle w
hiche ſhal not be moued frome hyr place /
whoſe nayles ſhal never be plucked ou
te / whoſe ropes al ſhal never weyolde /
for the maieſtye of the Lorde ſhal abyde
there preſent with vs. This is the pla
ce w

The. xxviii. Chapiter. Of Iſaye

ce where brode flowdes ſhal go full ſtyl
rowndaboute in ſighte / in the which ne-
ther rouinge galeys ſhall ſayle to robbe
nor yet eny woth^r charged ſhippe of w-
arre: for y^e lorde is ow^ringe / ow^r lawe ge-
u^r / the lorde ſhal be ower kynge / it is he
y^e ſhal ſaue vs / here ſhal the ropes and
gables be ſo ſtretched forth that they
ſhall nede neuer to be repayerde / The
maſte ſhal ſtande as ſtyfe as though there
were no ſayle bent up / and then ſhal
all there be grete propes diſtributed / w-
hen even the lame men ſhal catche pro-
pes. Here ſhal there be non caſte downe
into his be^r ſaynge / I am ſyke / but the
people that dwelleth here ſhal be quyte
frome all deceaſes. Chap. xxviii.



Approche nigh ye gentyles to
heare / and ye people come and ta-
ke hede / heare erthe / and what
ſo euer is in it / let y^e worlde he-
are and al thinge that ſpringeth oute of
it / for the lorde is angrie with all naci-
ons / and his wrathe is ſo kyndled agem-
ſte the power of them / that he wyll cur-
re the

The. xxviii. Chapite. Of Iſaye.

re them and be take the to dethe / ſo th-
at theire harions ſhal be thzone awaye
to lye and ſynke / and the mountaynes
ſhal be waſſhed with their bloude: for
even the beutifull power of the heavens
ſhal be conſumed / and ſhal be layed wy-
de opene lyke a boke vnder the ſkye ſo
that all their beuteful aparel ſhall fall
downe lyke leaves frome the vyne and
frome the fygge tre: for even in the he-
auens wil I bathe my ſwerde / and from
thence ſhal it deſcende ſtraight to Idu-
mea / and to the people whom I have ap-
pointed to my vengeaunce. Then ſhal
the ſwerde of the Lorde be bathed in bl-
owde and in the fatte and blowde of ſa-
bes and gotes / and ſhal be noynted wi-
th the fatte of the wethers kydneyes: for
the Lorde ſhal ſlaye a grete ſacrifice in
Bozra and in the lande of Edom whe-
re the vnicornes and ſtowerdye bulles
the whiche is to ſaye the mightye men
of power ſhal be ſmytendowne / and the
erthe ſhal be waſſhed with theyr blou-
de / and y^e grounde ſhal be douned with
their

The. xlviiiij. Chapter. Of Iſaye

their fatte kydnes: ye / & the daye of gods
dis vengeance / and the yeaere wherein
thy ſtowerdenes ſhalbe rewarded ſhal
come vpon the **D** Zion / and thy brokes
ſhalbe turned into pitche / and thy grou-
nde into brymſtone with whiche thy ſo-
ple ſhalbe ſo ſore brente that nether da-
ye nor night maye it be quenched but it
ſhal ſmoke ever. It ſhalbe drye from
age to age / and noman ſhal paſſe over it
for evermore / but oestrogenes / ibices / oule
ravens ſhal inhabit it: for the lord ſhal
meate it forth with the lyne of deſtruc-
cion and waye it with the waighe of
waſtyng / and then if thou calleſt hy
kinges they ſhall no where apere / for
even all hyr princes ſhalbe broughte to
nought / then ſhal hyr palaces bringe for-
the bryers and thornes / nettels and ſo-
withyſtels ſhall growe where hyr wal-
les and caſtells ſtode / and thus ſhal they
be dennes for dragons / and palaces
for ſtruthyons there ſhall ſpytes lyke
monſtroſe beſtes apere to eche other / and
the rough wodonſes ſhal call there for
eche

The. xlvv. Chapter. Of Iſaye.

eche other / alſo there ſhal come theſe la-
mpeſ to take their reſte / Erchyns ſhal
there make their neſtes & lye / they ſhal
make them dennes and nouryſhevp the-
eir whelpes: thyther ſhal Gryphes be
gatherd every on to his mate. Serche
ye the ſcripture of the lord / and reade it
for there is not one of theſe thinges that
ſhal fayle / there is not one worde but
ſhalbe fulfylled all a lyke: for what he
commaundeth with his mouthe / they
are finiſhed by his ſpirit / loke to whom
he dealeth his heretage and deuſedeth it
with his owne hande or meate it owte
with a lyne / that muſte nedes abyde fa-
ſte for ever / ſo that they muſte dwell in
it frome age to age. Chap. xlvv.

The deſertes and wylernes ſh-
albe glad / y drye lande alſo ſh-
al reioyſe and floureſſhe lyke a
lyle: It ſhal floureſſhe righte pleaſantly
it ſhal laughe and reioyſe more and mo-
re / and be beutyfull to beholde. For the
bentye of Libanus ſhalbe geven hyr / the
comelynes of Chamelus and Sarone
I alſo

The. xxxv. Chapter. Of Iſaye.

also ſhall ſhe haue / the Gentyles ſhall know' edge the glorie of the lord and y^e mageſtye of ouer God. Be therfore comforted ye ſyke handes / and be ſteffe / ye faynte knees / ſpeake vnto the faynte harted ſayinge / be bolde and ſtronger / and feare not. Beholde / power God ſhall come to avenge poue and to rewarde poue / ye ſhall come to ſaue poue. And then ſhall the eyes of the blynde be illumined / and the eares of the deſſe ſhall be opened. Then ſhall the lame leape / the an harte / and the donne tongue ſhall ſpeake prayſe / fountayns and ſpringes ſhall breke forth in the deſerte / and ſwete ryuers in the drye lande / ſo that the drye lande ſhall haue hyr pondeſ and the thirſte erthe hyr quicke ſpringes. In the ſame denues where the dragons laye / ſhall growe ſwete flowers and greene ruſhes. There ſhall lye bypathes and the kinges highe waye whiche ſhall be called euen the holy waye. A polluted man ſhall not paſſe thorowe it / for the Lorde hym ſelfe ſhall go with the

em

The. xxxvi. Chapite. Of Iſaye.

em thorowe the ſame waye that fooles go not oute of it / here ſhall be no lyd / nor any other nyouse beſte ſhall come vp to this waye or beſownde yn it / but ryght ſuer ſhall the paſſage be / alſo they that ſhall be redeemed of the Lorde ſhall be turned and come vnto Zion with prayſe / ſhall haue enerlaſtinge Joye / gladnes & ſolace ſhall accompany them but hevyneſſes and ſorowe ſhall be fled awaye.

The. xxxvi. Chapter.

It came to paſſe that in the. viii. yere of kinge Ezechias / Benherib kinge of the Aſſyrians wolde come vp to conquere and to take al the noble and ſtronge cytes of Iuda. Wherefore this Aſſyrius ſente Raſſacen frome Lachis to Ieruſalem vnto Ezechias with a grete hoſte: which Raſſace when he had layed his hoſte at the ſluſe of y^e ouer pole in the waye to the fullers felde / there came forth vnto hym Eliakim the ſone of Helkie preſident of the towne houſe / Sobna the ſcrybe / and Joas the ſecretarye ſonne vnto Aſaph.

J.ii.

vnto

The. xxxvi. Chapite. Of Iſaye.

Vnto whome Raſſace ſpake thus / Go
power wayes (I praye you) and tel
Ezekias howe that the grete kinge of Aſſy-
rye hath ſpoken theſe ſame wordes:
what is this thy confidence to which thou
ſtekeſt ſo faſt? Arte thou ſo folys-
ſh hardye to thinke to haue counſel and
power to wage batayle: other in who-
me nowe at laſte truſteſt thou ſo mych
he that thou dareſt rebel agenſt me? I
ſhal tel the / thou truſteſt to the ayed and
vpholdinge of this broken reede / that is
to an Egypcion / to the which reede w-
hoſo ever leaneth / he pearſeth his han-
de and bozeth it thowowe. For even ſi-
che on is Pharao kinge of Egypte to al
that truſte vpon hym: but if thou wylt
ſaye / we truſte in the lorde ouer God:
a ſuer truſte in dede to truſte in hym w-
hoſe highe places and alters Ezekias
hath taken awaye commaundinge Ju-
da and Jeruſalem to worſhipe befor the
is alter. Be it in caſe (I praye the) that
I ſhulde geve the now (notwithſtandi-
nge thy bargayn made with my Lorde
the

The. xxxvi. Chapter. Of Iſaye.

the kinge of Aſſyrye) two thouſand ho-
rſes / art thou able yet of thy ſelfe to ma-
them? And howe is it then / that ſeing
thou arte not able to abyde the violence
and power even but of one of the leſte
princes of my Lorde / yet not withſtan-
dinge / wylte thou truſte to the horſe m-
en and chariets of the egypcions? Th-
inkeſt thou that I of my nowne heade
am come vp hither to deſtroye this la-
nde? It was my Lorde that commaun-
ded me ſaynge. Go thy wayes vp to the
at lande and deſtroye it. Then ſpake El-
iakim / Sobna / and Joas vnto Raſſa-
ce: ſpeake vnto vs thy ſeruantes (I praye
the) in the Syre tonge / for we vnder-
ſtande that language / and ſpeke not
to vs in the Iwes language leſte the pe-
ople nowe beinge at the walles heare.
Whome Raſſices anſwerde. Why / th-
inke ye that my Lorde ſente me only to
you and to your Lorde to ſaye this me-
ſſage / and not rather to theſe kareful &
miſerable men that ſitte vpon the wa-
les that they ſhulde not be conſtrayned

J.iii to eat

The. xxxvi. Chapter. Of Iſaye.

to eate theire owne dyrte and to drynke
their owne piſſe with you: Raſſace the
erfore proceeded ſteſſy in his oracion kry-
inge with a lowde voyce in the Iurves
tonge ſaying/heare what the grete king
the Kinge of the Aſſyrians commaun-
deth. Thus commaundeth the kinge/ta-
ke hede leſte kinge Ezekias deceyve you
we/for it lieth not in his power to defen-
de you/Neither let hym perſuade you
to truſte in his lord/affirminge that y
Lorde with oute doute wyl deſpyer you
and that this cpte ſhal not be deſpyer-
de into the handes of the kinge of Aſſy-
rie: ſe that ye obeye not Ezekie/for th-
us promyſeth you the kynge of Aſſyrie
If ye wyl beare me ſo myche favoure
as to forſake hym and turne to me/eve-
ry man ſhal enioye ſtyll his owne vyny-
garde his ſygge trees/and every man
ſhal drinke the waters of his owne py-
tte vntyl I ſhal come and leade you un-
to a lande as good as is this power/e-
ven a lande wheryn is plentye bothe o-
wheate and wyne:ye/a lande al redy ſo

will

The. xxxvii. Chapter. Of Iſaye.

wne with a manner corne and planted
with y beſte vynes. Take good hede y
Ezekias deceyve you not ſaynge/the
Lorde ſhal deſpyer you. For/haue ther
ever yet eny of the goddis of the genti-
les deſpyerd their lande frome the power
of the kinge of the Aſſyrians? Where is
nowe the God of Hemiath ad Arphad?
Where is the god of Sepharuaim? And
who (I praye you) deſpyerde Samar-
ia from my power? Whiche on amonge all
the goddes of theſe kingdomes hath de-
ſpyerde their region from my power/ſo
that ye maye truſte to the lorde to deſpy-
er Jeruſalem from my hande? At theſe
wordes the kinges legattes wer ſo put
to ſylence that they had not a worde to
answere. Then returned Eliakim the
preſydent of y towne houſe ſonne of He-
zekie/Sobna the ſcrybe/and Joas Secre-
terye the ſonne of Aſaph vnto Ezekias
as their clothes alſo cutte/and tolde hi
the oracion of Raſſacen.

The. xxxviii. Chapter.

J. iiii. Then

The. xxxviiij. Chapit. Of Iſaye.

When kinge Ezekias hearing the
is/cut his clothes: and he cloth-
ed with ſacke wente into the te-
mple of the Lorde: and in the meane ty-
me he ſente Eliakim the preſident of y
towne/ Sobnam the ſcribe and the ſeni-
ours of the preeſtes clothed with ſacke
vnto Iſaye the prophete ſonne of Am-
os whiche ſayed vnto hym. Thus co-
mmandeth vs Ezekias to ſaye vnto
the. The daye of tribulacion/ the daye
of affliction and blaſphemye is now co-
me even lyke as though the tyme of
deſpyeraunce of chylde were preſente/
and ſtrengthe to put it forth ſhulde ſa-
ple the mother. Verely the Lorde thy
god hath harde the wordes of Raſſace/
whome his Lorde the Kinge of Aſſyrye
hath ſente to blaſpheme and to revyle
the lpyunge god with certayne wordes
whiche the lorde thy god hath harde/ w-
herfore thou muſte geve the to praye for
y reamnaunte which ar yet left a lpye.
Then Iſaye answered y ſcrvants of kinge
Ezekie thys ſente & comen on this maner
Thus

The. xxxviiij. Chapter. Of Iſaye.

Thus ſhall ye tell power lorde. Thus
ſaith the lorde. feare thou not for theſe
wordes whiche thou haſt harde / in y w-
hiche the ſervants of the kinge of Aſſy-
rye haue thus revyled and blaſphemed
me/ for lo/ I ſhall ſende vpon him but a
blaſte of wynde/ whose noyſe as ſone as
he hearcth he ſhal retorne into his ow-
ne lande / where I ſhall cauſe him to be
ſlayne with ſwerde. Nowe was Raſſa-
ces returned and fownde the kinge of
Aſſyrye making warre agenſt Lobnam
(for he had knowledge that he was re-
moued from Lachis and it was report-
ed alſo of Tharhaca kinge of the Eth-
iops y he ſhulde be nowe cōe to make wa-
re with him) which meſſage when the
kinge of Aſſyrye harde/ anon he ſente o-
ther abbaſſiatours to Ezekias with th-
is commaundement. Thus ſhal ye tell
Ezekias kinge of Iuda. Take hede thy
god deceyue the not in whom thou tru-
ſteſt promyſinge the that Jeruſale ſh-
al not be deſpyerd into the hands of the
kinge of the Aſſyryons. For thou haſt
harde

The. xlviii. Chapter. Of Iſaye.

Harde what great actes the kinge of Aſſyrye hath done to al kingdomes in ſubuerſinge them / and dareſt thou haue yet eny hope to eſcape? Did the goddis of Gentyles deliuer them whom my prediceſſours haue conquered? Coude they deliuer Gozan / Haran / Rezephe / and the Chaldean of Eden / whiche holde of Chalassar: where is the kinge of Hamath / kinge of Arphad / kinge of Sepharuaim / Hene and Ane? Then toke kinge Ezekias the Pyſtel of the handes of the Ambaſſiatours / and when he had red it / he wente vpon into the houſe of the lord / and opened it before the lord makinge his prayer on thys maner. O lord of powers / the God of Iſrael / which dwelleſt at the Cherubims: thou arte y God which iſt the only god / even the god of al the kingdomes of the erthe / for it is thou that haſte made bothe heauen and erthe. Bowe downe thy eare lord and lyſten opene thy eyes and beholde / Conſydera the wordes of Senherib which hath ſente hither a blaſphemous meſſage / wheryn

The. xlviii. Chapter. Of Iſaye.

eryn he curſeth and blaſphemeth the lyvinge god. Verely (lorde) I knowe this to be trewe / that the kinges / of Aſſyrye haue conquered al tye kingdomes and regions of the other nacions / and that they caſted their goddes into the ſpyer / for theſe were no goddis but the workes of mennis handes made of tre and ſtone / wherfore they haue deſtroyed them without helpe. But nowe (lorde our god) nowe ſaue vs frome the handes of Senherib that nowe al the kingdomes of the erthe might knowe that thou art the lord alone. When the thinge was at this poynthe / Iſaye the ſonne of Amos ſente and tolde Ezekias theſe wordes. Thus hath the Lord God of Iſrael ſpoken vnto theſe thinges which thou in thy prayer aſkedſt of me as concerninge the kinge of the Aſſyryes. Then answereth the lord againſt him. O Virgyn and daughter of Zion / the kinge of Aſſyrye hath deſpyſed and ſcorned the / he ſhoke his head aſter the daughter of Jeruſale: but thou proude kynge / whoſe revileſt thou? whom

The. xxxviii. Chapter. Of Iſaye.

whom curſeſte and blaſphemete thou:
Agenſte whom knoweſt thou or lyſteſt
Up thy ſtately loka: Verely euen agenſt
him that ſanctifieth Iſrael. For (thy ſer-
uants ſente hither) thou reupledſt the
lorde and haſt taken ſo ſtoughtly vpon
thy ſelfe this thinge ſayng / I ſhal knowe
er the moſte higheſt mountayns and ſy-
des of Libani with the multitude of my
horſe men and chariets / I ſhal cut downe
hir highe Cedar trees & hir beſte fyr
trees. I ſhal entre thorowe both hir hi-
ghe mountayns and alſo hyr wodes and
fayer feldeſ. And where I ſynde wat-
ers I ſhal drye them al vpon with the ſe-
te of my hoſte. Speakeſt thou not now
euen thus to kinge Ezekias: ſaige / haſt
thou not harde what actes and by whi-
at power I haue done them in tyme paſ-
te and what I am aboute to do now al-
ſo: that is to wete / that I am aboute to
ſubuerſte thy cytes be they neuer ſo ſtro-
nge and to bringe thez into heapes of ſto-
nes and into ruyne / whoſe inhabitours
ſhal quake for feare lyke handleſſe men
beinge

The. xxxviii. Chapter. Of Iſaye.

beinge confounded / for they ſhal be lyke
the graſſe of the felde which nowe is gre-
ene and and is it thek for houſes / ye w-
hich often tymes is withred before it be
rype. But I know I knowe (ſaith y lo-
rde) thy conuerſacion / I knowe thy ſet-
tinge forth and thy returninge / ye I k-
nowe thy furpouſe rebellinge agenſt me
for this therfore thy haſty conſpyricon
agenſte me and for thy pryde which alſo
wel knowe / I ſhal put a bydle vpon t-
hy noſe and ſhal ſet a ſnaſſle vpon thy
lyppes where with I ſhal plucke y bac-
ke agene by the ſame waye thou canſte
But (o Ezekias) this token ſhal I geue
y / this yeaſe ſhalt thou eate ſiche as ye
haue in ſtoze / the nexte yeaſe ſhal ye ea-
te ſiche as ſhal growe of their ſelfe with-
oute tillinge or ſowinge / but the thirde
yeaſe ye ſhall both ſowe and reape for ye
ſhal plante bynes and eate their frutes
And then thei ſhal come agene togither
which escaped beinge of the houſe of Iu-
da / and their rotes ſente downe into the
erthe / they ſhal pilde forth the their frute
ful

The. xlviii. Chap. Of Iſaye.

ful highe. For oute of Ieruſale ſhal come
the remnant that are leſte / and they
that are ſaued ſhall come from the moun-
te Zion. Theſe thinges ſhall the zeke
of the lord of hoſtes thus bringe to paſſe /
wherefore thus promyſeth the lord
as touchinge kynge Aſſyrie. That in
no maner of wyſe ſhall he enter into this
cite / nor ſo myche as an arrowe ſhall
he ſhote hither / there ſhall no ſhyld
or buckler be ſente vp agynſte hym. Nei-
ther ſhall they digge up any bulwerke agynſt
hym / but the ſame waye that he came
ſhall he retourne. For vnto this cite
ſhall he not come ſayd the lord: for I ſhall
frighte for this cite and ſhall defende
it / (ſaith the lord) and ſhall ſaue it for my
nowne ſake and for my ſervante Dauides
ſake. Then wente forth the angel of
the lord and ſmyt. v. thouſande / an hundred
and .iiij. ſcore / in the tentes of the Aſ-
ſyrians / and when the people of Ieruſa-
lem roſe early in the mornynge / ſo they laye
all dede / wherefore Sennacherib kynge of
Aſſyrie departed and wente his waye from
thence

The. xlviii. Chap. Of Iſaye.

thence and abode at Ninue. And after
this / it chaunced on a tyme y as he wor-
ſhiped his god in the houſe of Miſroch:
Adramelech and Sarezzer his ſonnes ſmit
it of his head with a ſwerde and fled in-
to the lande of Ararat. And after this /
Esarhadon his ſonne raigned for hym.

The. xlviii. Chapter

Not longe before theſe thinges were
done in doinge / Ezekias was ſore
ſicke and lykely to haue dyed
and then came there vnto him Iſaye
the ſonne of Amoz / and ſayd vnto
him. Thus ſaith the lord. Set an
ordyr in thy houſe / for thou ſhalt dye and
not lyue. Then Ezekias turned his face
to the walke and made his prayer to y
lord ſaynge: Remembryr lord (I beſeeche
the) how I haue walked before the in
true faith / with profit harte doinge thy
pleſures. And thus ſaynge Ezekias wepte
ſore / Then ſpake the lord to Iſaye
on this maner. Go thy wayes and tell
Ezekias. The lord ſaith the lord / the god
of thy father Dauid, I haue harde thy
prayer

The. xxxviii. Chap. Of Iſaye.


prayer / I haue ſene thy teares: wherfore
lo / I adde yet vnto thy lyfe. xv. yeares
alſo I ſhal deliuer thee and this cyte w:
hich I defende frome the handes of the
kinge of the Aſſyrians. And this token
ſhal be geuen y of the lord that he will
performe his promyſe. Beholde / I ſhall
bringe backe the ſhadue of the dyall w:
hich ſhadue is now deſcended w:
the ſonne ariſinge in Abaz dyall and ſhall
turne it vpagene. v. howers: then tur-
ned backe the ſonne the ſame. v. degrees
aſcending agene by the which the ſhad-
ue had deſcended before. The thakesge-
uinge which Ezechias kinge of Iuda w-
rite aſter he had bene ſicke & was nowe
reſcouerd frome his ſore. I had wente y
I ſhulde haue gone to my graue in my
beſte dayes / when I moſte deſperde the
reſydue of my age. I ſayd w:
my ſelfe
I ſhal no more apere before y lord god
in this lyfe. I ſhal no more be cōuerſan-
te w:
the mortal men but ſhal be w:
th y baneyſhed cyteſens. My dayes are
folden vp and taken awaye fro me lyke
an harde

The. xxxviii. Chap. Of Iſaye.

an herdemannis tente. My lyfe is kut-
of lyke y weauers webbe: whyle I pro-
uyded to lyue he kut me of. He made an
ende of me on a daye / I truſted at the le-
ſte to haue lyued vnto the morowe / but
he alſo broke my bones lyke a lyon / and
made an ende of me on a daye. Then ch-
attred I lyke a ſwalowe / and murmu-
red lyke a Crayne / I moorned lyke a do-
ve / lyſtge vp my eyes vnto y highe god
ſaynge. Lord I am ſore handled / deliuer
me vpon thy worde. What myght I
thike or what might I ſaye that he w-
olde do this niche for me? That I mou-
ght yet puſe al my dayes / y although it
be to my bytter payne. For I knowe v-
erely (lord) y this lyfe is ſaulſed w:
galle / and that my lyfe is ſubiecte to all
bitter myſerye. I knowe that thou ma-
keſt me heuie of ſleape / & wakeneth me
agene. But lo / yet ſhal I thike that th-
ou doſte me grette pleaſure if thou graun-
teſt me theſe kareful bitterneſſes. Here
thou ſtayeſt my lyfe that it peſſhed not
whyles thou caſteſt al my ſynnes be-
hynde

The. xxxiv. Chap. Of Iſaye.

hynde thy backe . For nether men layd
in their graues prayſe the / nor yet y
deade loane the / nor they that deſcende
into their graues abyde for thy faithfu
lneſſe. But it is the ſpyuge man / it is the
ſpyunge (I ſaye) that prayſeth the / enen
as I do nowe this daye. For the fathers
laye forth thy faithfulneſſe vnto their
chyldeſſe. Dane vs (lorde) and we ſhal
ſynge ower pſalmes / all the dayes of o
wer lyfe in the houſe of the lorde. Then
commaunded Iſaye ſayng / take the pl
aſter and laye it vpon his botche and he
ſhal amende. And then ſayed Ezechias.
Oh what a merueuſe thinge is this
that I ſhal yet aſcende into the houſe of
the lorde? The. xxxiv. Chapter

 The ſame tyme / Herodach /
Baladan y ſonne of Baladan
kinge of Babylon ſente letters
and preſents vnto Ezechias. For
he had harde how that he was ſpyke
and ameded. And Ezechias was glad of the
and ſhewed the his treſure houſes of his
ſyluer and golde / of his riche ſpyces / and
his

The. xxxiv. Chap. Of Iſaye.

his ſyned oyles and his precious oymen
ents / he ſhewed the al the houſes of his
plate / and what ſoener treſure he had.
There was nothinge that Ezechie had
other in his houſe / or thowrote al his re
aline / but he ſhewed it the. And then ca
me Iſaye y prophete vnto kinge Ezechias
ſayng to him . What ſaye theſe men / or
fro whence ar they come vnto y? Ezechias
anſwerde him ſayng / they ar come
vnto me fro a farre lande euen fro Ba
bylon. And Iſaye ſayd / what haue they
ſene in thy houſe? Ezechias anſwerde / al
y I haue in my houſe haue they ſene / I
haue ſhewed them alſo all my treſure .
Then ſayd Iſaye to Ezechias / heare the
worde of y lorde of powers . Beholde / y
dayes ſhal come that what ſo euer is in
thy houſe / and what ſo euer thy fathers ha
ue gathred and layed vp in ſtoze vnto this
daye / it ſhalbe take awaye and karped to
Babylō / neth ſhal therbe eny thig left
ſaith y lorde / yea a certale of thy chylde
ſſe which ſhal go forth of the and whom
thow ſhalt begete ſhalbe taken awaye
I.ij. alſo

The. xl. Chap. Of Iſaye.

also/ as ſhal be come gelded men in the kyng-
e of Babilons courte. And then ſayd
Ezekias vnto Iſaye. The lord e turne it
to good that thou haſt nowe expreſſed:
But in my dayes (ſayd he) I beſeeche y^e lo-
rde that al thinges mought be quyet &
ſuer.

Here beginneth of kynges Cyrus Cha. xl.

BE of good chere be of good chere
my people (ſayth the power god).
Be that ye counforte y^e hartes of
Jeruſalem/ & tel them of their reſte and
deſpaueraunce from captiuite/ tel the ho-
we their synnes ſhal be forgiven aſt^r
that thei haue receyued their ful chaſti-
ſinge of the lordes hāde for al their syn-
nes. Wherefore/ there kryeth a voyce ſay-
nge. Prepare ye the waye for the lord
in the deſerte: and make the pathes pla-
yne for power god in the wyldernes: let
euery vale be exalted/ & euery mount-
ayne and hyll be layed lowe/ let croked
wayes be made ſtraight/ & rowghe wa-
yes ſmothe. For the gloriouſe maieſtye
of the lord ſhal appere which euery mā
ſhal

The. xl. Chapter. Of Iſaye.

ſhal ſee/ for the lord hath promyſed it.
farthermore the ſame voyce commaun-
ded ſayng: krye thou. And I asked hi
what ſhal I krye: which anſwerde. That
euery man is but graſſe: & all their
gloriouſe beutye is lyke a flower of the
felde. Graſſe as ſone as it is wythred/ y^e
flower falleth a waye: And euen ſo the
people is but graſſe/ aſt^r that the ſpir-
it of the Lord hath blowne vpon them
notwithſtandinge this graſſe be wither-
ed and the flower faded/ yet abydeth the
worde of ouer god for euer/ yet this vo-
yce commaunded agene ſaynge. Go vp
into the highe hill O Zion/ which pre-
acheſt be good tydiges. Lyft vp thy vo-
yce as lowde as thou mayſte O Jeruſ-
ale which preacheſt the goſpel. Lyft vp
thy voyce (Iſaye) & be not a frayed/ and
tell the cytes of Iuda ſaynge. Beholde/
it is power god/ beholde/ the lord almi-
ghty ſhal come with grete might/ & ſh-
al rule by his owne power. Beholde/ he
beinge cleare & noble both in counſell &
in his actes/ ſhal bringe forth his ryches
R. iij. with

The .xl. Chapter. Of Iſaye.

with the greate triumphe . He ſhall ſeade
his flocke lyke an herdman / He ſhall ga-
ther his lambs into his armes and ba-
re the in his beſome. But the ewes gre-
te with labe ſhal he wel nouriſhe. Who
hath concluded the waters in his fiſt
ſpanned the heauens with his hande / or
hath holden vp the waight of the wh-
oll erthe vpon his thre fingers ? Who
wayeth y mountayns in a payer of bal-
aunces / & pondreth the hilles in a payer
of ſcolles ? Who hath enformed the myn-
de of y lord ? or who hath bene of his co-
unſel to teache hym ? or of who hath he
fetched his counſel to be taught therwa-
ye of iudgement to inſtrutte hym of eny
knowledge or to declare hym the waye
of vnderſtandinge ? Beholde / al nacions
in compariſon to hym as but a drope of a
bucket or a batemēt of a balauce. The
eylandes ar but motes in y ſonne beame
All the trees of Liban⁹ are not ſufficiēt
to make him a ſper: nether al the beaſt-
es theryn ar enoughe for his ſente ſacr-
ifyces / al nacions compared to hym / are
(as ye

The .xl. Chapter. Of Iſaye.

(as ye welde ſaye) but nothinge / ad but
a tryful . Vnto whom then wyl ye lykē
God ? or aſtpe what faſſion wyl ye pa-
ynte or karue hym ? Canne eny golde-
myth ſet forth his Image ? or cāne he w-
ith al his goold and thinne ſyluer plate
caſte him into eny forme that maye rep-
reſente him ? Shal a heruer for eny mā-
nis plesure that folyſhly deſygheteth to
beholde his Image / and haue not whe-
rithe to make it of gold or ſyluer / ch-
oſe onte a tree i putrible to ſet forth the his
Image that cānot moue oute of his ow-
ne place ? are ye ſo blynde that ye ſe not
theſe thynges . Hare ye not heare ? we
not theſe vngodlineſſes declared yow e-
uen fro y begynninge ? Were ye not mo-
neſhed of theſe thynges at the laynge of
the foundaciō of the erthe ? Sitte he not
(of whom we now ſpeake) vpon the ro-
nde worlde lyke as vpon a balke / and
are not we that inhab it it as lytel locu-
ſtes ? Stretchethe he not forth the he-
auens lyke a cortayne and lyke a tente
that is faſte pitched to be inhabytede ?

Is. iiii. Doth

The. xl. Chapter. Of Iſaye.

Doth he not bringe princes to nothinge:
 & the iuges of the erthe to duſte / ſo that
 they be neuer more platted nor ſowē ag-
 ene / nor yet their ſtocke roted in the er-
 the? For anon as he hath blowne vpon
 them / they are wptired awaye and gat-
 hred vp lyke the ſtubble with a whyle-
 ewinde. But to what thynge (I praye
 you) wyll you lyken me? or aſter wh-
 at faſſion ſhal I be made / ſaith the ho-
 lyon? lyfte vp power eyes into the ſkye
 above / & conſyder who made theſe thin-
 ges which ledeth forth their raze or ap-
 parel into ſo grete a number / of wh-
 om he calleth euery one by his name.
 For by y reaſon of his infinite pow^r ſtr-
 ength & mighte / ther is not one of theſe
 hyd frome him. Wherefore then ſhuld
 Iacob thinke and Iſrael ſaye. Why wa-
 pes are hyd frome the lord / & my iuge-
 mēt ſcapeth my god? for is it poſſible for
 the to be ignorant or not to haue harde
 that God is euerlaſtinge? The lord y
 made the worlde labourerth not nether
 is he weary nether is it poſſible his wy-
 ſedome

The. xli. Chapter. Of Iſaye

ſedome to be ſerched oute. But he geue-
 th ſtrength to the wearye / and hi y ſay-
 nteth he reſtoreth right wel. Chylde-
 re weary & almoſte breathleſſe / & yong-
 men vtterly fall downe / but to them
 that wayte vpon the Lorde ſtrengthe is
 encreſed / and oute of theſe ſhal grow for-
 the egles wynges / ſo y whyles they cun-
 ne they ſhall not faynte & whyles they
 walke they ſhal not be wearye. Ch. xl

Et the eylandes lyſten vnto me
 and let the people take good h-
 arte vnto the / let the come bef-
 ore me & pleate their cauſe / let vſ call ec-
 he oth^r to iugemēt: wo ſtereth vp y rig-
 htuous ſon fro y caſte calling hi forth to
 ſubdue to hym y gentyles & to holde do-
 wne kinges: to dinge the downe to the
 grounde with his ſwerde / & to ſcater the
 a brode lyke ſtubble with his bowe: ſo y
 in ſollowing vpon the he maye paſſe th-
 orowe with oute perel / nether be cōpell-
 ed to flippe a ſyde into eny bypathe: wo
 hath wroughte / made / & ordained y ge-
 neraciōs fro y beginig: Even I y Lorde
 whi-

The. xli. Chapter. Of Iſaye.

which am both before the firste and af-
ter the laste. Beholde ye eylandes & wo-
nder ye angles of the erthe: come and
see: which of you have louingly byd-
power neighbour and brother to dynce
& exhorted hym. The golde Smyth hel-
de with the metal caster / & y^e Smyth wi-
th the gretest hammer with hym y^e wrou-
ght with the lighter saynge. This im-
age shalbe wel wroughte & faste nayled
that it be not moued. But thou arte Is-
rael my seruante and Iacob my chosen /
even the seade of Abraham whom I lo-
ue. It was I that broughte the frome
the coostes of the erthe & called the from
the farre regions therof saynge to the.
Thou shalt be my seruante / I haue
chosen the / nether shal I at any tyme re-
fuse the: Be that thou fearest not / for I
shalbe with the / nether loke thou abo-
ute for any other / for I am thy god whi-
ch shal conforte the / I shal helpe the / I
shal holde the faste with this same my
faithful righte hande. Beholde as ma-
ny as prouoke the to anger / shall be
conf

The. xli. Chapter. Of Iſaye

confunded & shamed / thy aduersaries sh-
al come to naught & peresse / so that he
that shall seeke for them / shal no where
fynde them. Thy cymmes which dare
move bataile agens the shalbe destro-
yed: for I the lord thy God shal holde
faste thy right hande / which also nowe
saye vnto the: feare not / for it is I that
shal helpe the: be not a frayde my lytel
seruante Iacob: feare not poore despy-
sed Iſrael / for I shal helpe the saith the
lord / & I that maketh holy Iſrael shal
auenge the / ye I shal trendel the lyke a
wayne & lyke a newe shode carte to the
esshe downe mountayns & to bete them
into poulder / & the lytel hylls shalt thou
dye into duste / thou shalt wenowe
them & dye them awaye lyke the wynde /
& scatter the a brode lyke a whyle
wynde / whyles thou thy selfe shalt re-
ioyse gretly in the lord / & shalt prayse
hym y^e maketh holy Iſrael. When the
poore afflicte despyeth water & fynde it
not & their tong is drye for thyrste / then
do I y^e lord geue it the / I y^e god of Iſrael
for sa

The. xli. Chapter. Of Iſaye.

forſake theſe not / I bringe forth the flowdes
into the hygge hylls / & alſo quyk ſpr-
inges in the myddes of the feldeſ. I tur-
ne the drye deſerte into a ponde of wat-
er / & the thirſte erthe I wat- with moſt
baynes. I plante the wyld waste gro-
unde with Cedre trees / Baye / pyne / and
olpyue trees / & y drye lāde with fyr / elme
& plane trees. Theſe thinges (I tell you)
do I / y men might vnderſtande & kno-
we / & y al togith- myght coſyder depely
& expende y y hande of y lorde hath do-
ne theſe thinges & that he that maketh
holy Iſrael hath created theſe thinges.
Stand to your cauſe therfo- (ſaith y lor-
de) bringe in your ſtrength ſaith y kinge
of Iacob / ye let even thoſe goddes come
yn & ſhewe you thinges that haue ſom-
tyme chaunſed & be done of olde antiqui-
te. Let theſe (I ſaye) declare) you thinges
to come or expounde you thinges preſent
that we might y bet- know theſe & holde
theſe in mynde / I wil ſpeake even to your
owne ſelfes: tel vs thinges aſt- this to
come / & we ſhal know that you ar god-
des /

The. xli. Chapite. Of Iſaye.

des Do goode or yet euel / that we moug-
ht alſe & tel it forth. Beholde / ye ar of
nothinge / & your makige is of nothinge:
abhomination hath choſen you. I Ver-
ely ſhal ſterve one fro the north which
ſhal come / & fro the eaſte which ſhal cal
vpon my name / & he ſhal come to y pri-
ces lyke a potter to his claye & ſhal tre-
de theſe downe as the potter ſtampeth
his claye. Who tolde theſe thinges befo-
re that we mought haue knowne & kn-
owledged hym to be that rightuous on-
but there was non that ſayed theſe th-
inges before or tolde theſe / neth- haue theſe
ere eny man harde the wordes of theſe.
Beholde fyrſt ſhal I geue Zion & Jeru-
ſalem to be euangelifteſ and preachers
but as I rememb- there was not on of
theſe that coulde ſe theſe before to geue
you warninge of theſe thinges: for whe-
en I aſked theſe / they answered not on wo-
orde. Here maye ye ſe what men theſe ar
al / ſyche are the deades of men / even ſyn-
ne / naughtynes / wynde ad bayne eyes
whiche they blowe togither. Ch. xlii.
Beh-

The. xliij. Chapter. Of Iſaye.

Behold therefore / this is my ſer-
uante for yow / vnto whō I ſh-
all cleaue: lo / this is my choſen
for whoſe ſake alone I am pleaſed. I ſh-
all enryche him with my ſpirit / he ſhall
bring forth all thinges into iugement &
diuine ordre emonge the gentyles. He ſh-
all not be clamouſe & contēciouſe nor pr-
oude / nether ſhall his voyce be harde yn
the market place / A krafted reede he ſh-
all not all to breke / nether the ſmokinge
ſnypphe ſhall he oute quenche. In verye
faithfulnes ſhall he miniſtre y lawe / he
ſhall not be ouerſene nether be headye in
my niſtringe iuſtice on the erthe. Alſo y
eylandis of the gentyles ſhall receyue his
lawe / for vnto hym thus ſpeaketh the
lorde god which made y heauens & ſtre-
tched the ſo wyde & ſpred the worlde w-
ith hyr encreſe geuinge breath vnto y pe-
ople y inhabit it / & lyfe to thoſe thinges
y ar in it / I the Lorde haue called y even
for y right wyſnes ſake & led y hither e-
uen by thy hande / wherfore I ſhall preſ-
erue y / & geue y for an erneste to y people
to be

The. xliij. Chapite. Of Iſaye.

to be y lighte for the gentyles / to open y
eyes of the blinde / to lede men in bondes
y ſit in derkenes oute of cuſtodye & pres-
one / I (I tel yow) am he whoſe name is
y LORD which geue not my glorie
to any other creature / nether yet my pr-
ayſe vnto kernen images ſeing y al th-
inges ſpoken of before ar come / And theſe
newe thinges haue I tolde yow before
they came. Singe ye therefore to y Lorde
a newe dyte / let his prayſe rebounde v-
to y fartheſt cooſtes of the erthe / prayſe
hym ye y ſayle on y ſea & what ſo ev^r is
in it / prayſe hym ye eylandis & al y inh-
abit thez / the deſerte with hyr cytes / the
townes alſo with y dwellers in Cedar
mought lyft vp their voyces. Let the re-
ioiſe y inhabit y highe rockes / & from y
toppes of y mountayns let thez clappe
their handes for ioye / let thez geue y lor-
de almightenes / & let them declare his
worſhip emonge y gentiles. For the lorde
ſhall comforte like a valyaunt warper
& ſhall krye like a capitayne ſtāding be-
fo^r his araiſe exhorting & animating their
hartes

The. xliij. Chapiter. Of Iſaye.

hartes to batayle putting forth his vo-
yce & ſtretchinge forth al his ſtrengthes
& pow^r agenſte his enymes. Becauſe I
haue hither to helde my peace / ſhal I be
ſtyl & ſuffereu^r naye verely: But I ſhal
krpe rather l^yke a woman traueling of
chylde / I ſhal deſtroye & devow^r ſoden-
ly / I ſhal ſubuerſte mountaynes & hilles /
& ſhal dryvp all their frute / I ſhal turn
their ryuers into drye lande / & their pon-
des ſhal I dryvp. I ſhal lede the blynde
into a waye. that thei yet knowe not / &
directe thez into a pathe of whiche they
ar ignorant / I ſhal turne y^r derkenes in
to lyght befo^r the^r & y^r kroken into ane-
aven waye. Theſe thinges ſhal I do for
the^r / neth^r will I forſake thez / let them
therfo^r be turned backward & be conf-
ounded with ſhame that truſte in kar-
uen images & that ſaye to theſe caſte I-
dols: you ar our goddes. Heare o ye deſſe
& lyfte vp your eyes o blynde / for who is
blynder then my ſuante: or ſo deſſe as ar
my meſſagers whom I ſente vnto the^r:
who (I ſaye) ar ſo blynde as the people
of the

The. xliij. Chapite. Of Iſaye.

of the lorde & rulers of the^r: They ar / as
ye wolde ſaye vnto one / thou vnderſta-
ndeſt myche but thou obſerueſt nothing
or as one ſhulde heare & beleue it not /
full prone & redye verely is y^r lorde to fo-
rgewe for his right wyſnes ſake to mag-
niſye his worſhipe & his lawe & to ma-
ke it excellent & cleare / but this people
is forlorne & troden vnder fote. Wherefo-
re al they^r yongemen ſhal come to y^r ro-
pe & be thruſte into depe preſons. They
ſhal go into proyes & noman ſhal be in-
pynded to reſtore the^r. Which of you ſo ta-
keth theſe thinges to beware by thez &
warned her aſt^r: Who delpurereth Ja-
cob to be troden downe / and Iſrael into a
proye / but the lorde: But we verely are
they y^r committe theſe fautes agenſt hi:
we ar they y^r wyl not go i his wayes nor
obaye his lawes. Wherefo^r he powerthe
y^r wrathe of his hevpe indignaciō vpon
vs & grevous batayls which aſſayle vs
on every ſyde: but yet we wil not repen-
te and amende: theſe ſtrong batayls v-
re vs with burninge / but yet we rega-

The. xliij. Chapter. Of Iſaye.

rede hym not. The. xliij. Chap.

Alſo thus ſpeaketh the lord which hath created the O Jacob / and faſhioned y o Iſrael: feare thou not / for I ſhal redeme y / I haue chalenged y for my nown ſelfe & geue y thy name / y thou ſhuldeſt be myne / ſo y when thou paſſedſte thoroꝝe y waters I wolde be with y / when thou wenteſt thoroꝝe the floudeſt hei ouerwhelmed the not: whē thou wenteſt thoroꝝe ſyer / it burned the not / neth: yet the flame ſkorchēd y: for I am y lord thy god / & he y maketh ho ly Iſrael / eue thy ſauour: I redemed y oute of Egypte / the Ethiopes & Sabeos I deſtroyed to ſave y / becauſe thou waſte ſo precious in my eyes and I ſetted ſo myche by y & loued y ſo interely. I ſpent awaye what ſo euer naciō or people they we for thy pleaſu & ſauegarde / to thentēt thou ſhuldeſt not feare / But y I wolde be of thy ſyde / fro y eaſte ſhal I bringe hith: thy ſeade & gath: y fro y weſte / I ſhal ſaye to y northē / geue forth my people / & to y ſowthe / let they not to come

The. xliij. Chapite. Of Iſaye

come to me: ye & yet farthermo: / I ſhal bringe forth my ſonnes fro farre lādes / & my daughters fro y cooſtes of y worlde y is to ſaye euery man named aſtyr me for hi haue I created faſhioned and made for my gloꝝe: bringe me forth people / as wel y blide as the y can ſe / as wel y deſe as they y heare / let al naciōs / gētyls & iuwes be gathered togith: & brought in to one. Which of al theſe goddes coulde tel vs theſe thinges & haue ſhewed vs the to come: let the bring forth their witneſſes & go quyte: for they y ſhal heare the / ſhal reporte y at iuſte is & trwe. Beue I me ſelfe (ſaith y lord) take you to witneſſes whiche are my choſen becauſe your owne cōſciences teache youe & eue y very ſelfe thinge cōſtrayneth y trowthe to be aſcribed vnto me / ſo y ye nowe vnderſtāde clearly y I am he which haue neth: peare befo: me nor eny matche aſtyr me / y I am eue y lord alone & y be ſydes me the is no ſauour / I warne / I ſaue / I teache becauſe ye ſhulde receyue no noth: ye / I appele vnto your own cō

L. ij. ſciē

The. xliij. Chapter. Of Iſaye.

ſciences to be my witneſes (ſaith y^e lord) y^e I am god / & y^e I am he y^e is frō y^e beginninge of y^e tyme / neth^r is the^r eny y^e maye take eny thinge fro my hande / or vnmake y^e at I make or do. Thus therfore ſaith y^e lord your redemer y^e maker ho^{ly} of Iſrael. for your punyſhment ſhal I ſend vnto Babyſon & ſhal cal to the^r al their pow^r / that is to ſaye y^e pow^r of y^e Chaldeſes whoſe glo^{ry}e ſtandeth in practizinge of warre / I am (I ſaye) y^e lord your ho^{ly} mak^r / y^e maker & kinge of Iſrael: farthermore thus ſayde the lord which layed forth y^e waye thorow y^e ſea & y^e pathe thorow grete waters bringig forth chariets & horſemen / & hoſtes with gret pow^r to ſaye the^r ſo a ſleape al together y^e thei ſhuld no more ryſe / ye to quench the^r oute lyke y^e ſnyffe of a candel. Becauſe ye are euel rememberers of old thinges & haue no vnderſtanding of thinges paſte / Beholde / therfo^r I ſhal make a newe thinge which ſhal flowreſſhe forth evn by & by: & wyl ye know it: I tolde you it befo^r / & nowe ſhal I tell you

The. xliij. Chapit. Of Iſaye.

you agene / I ſhal lay forth the awaye in y^e deſerte & in y^e flowdes. In y^e wyldernes wyld beaſtes ſhal honour me / dragons & ſcruthions ſhal knowledge me / I ſhal geue waters in y^e deſertes & flowdes in the wyldernes to geue drinke to my choſen people / even to this people which I haue faſhyoned. ſore my ſelfe to declare my prayſe / for as ſor thou (Iacob) thou woldeſt not cal vpoⁿ me / & thou diſdaynedſt me o Iſrael: ſor thou offeredſt not to me beaſtes into bzent ſacrifices / neth^r honouredſt me wth thy obſacions / thou boughteſt me no preciouſe fragraunte ſpice wth thy moneye / neth^r wth thy fatte ſacrifices. dydſt thou embreue me / althoughe I dyd not requyre ſuche ſacrifices of y^e: neth^r wolde I charge y^e wth incenſe & ſu^{me} me. But thou madeſt me thy ſu^{me} to bare thy ſynnes & thruſtedſt me downe laden wth thy iniquities: when it is I only y^e do away thy vngodlyneſſes for my now ſelfes ſake / & thi ſinnes do I forget / put me i remembra^{nce} & let vs reaſon together / & ſhewe me y^e thing wherby thou truſteſt

The. xliii. Chapiter. Of Iſaye.

uſteſt to be forgiven & iuſtified: as for þe fyrſt man thy fath^r is firſte & formeſt a ſynner: & thy interceſſours betwene þe & me haue ſynned agenſt me / wherfor eu^r þe moſte holpeſt rulers haue I ſayne / e^r u^e iacob dyd I kyl & iſrael dyd I betake into blaſphemye. The. xliii. Cha.

Now therfor heare o iacob my ſer^uant / & iſrael my choſen / for th^{is} ſpake I lord which hath made & faſhioned me / & hath ben thy helpe eu^r fro thy mothers w^obe / let it not greue me (my ſer^uant iacob & my very right iſrael wh^o I haue choſen) becauſe I wyl pow^{er} forth wat^r vnto þe thirſte erthe / & flowdes vnto þe drye lande: I ſhal pow^{er} forth (I tel þe) my ſpyrit vnto thy ſeade & my gracious bleſſinge vnto thy yſſue / & they ſhal floureſh mingled w^{ith} you lyke þe graſſe & lyke þe oſſpers by þe ryuer ſydes / one ſhal ſaye / I am named for I lordes owne / & a nother ſhal be named after iacob / & a noth^r ſhal wyte w^{ith} his owne h^{an}de his name after I lordes name / ſhal be named after iſrael. The. xliii. Chap. I ſaye ſpo

The. xliii. Chapit. Of Iſaye

ſpake I lord / k^{ing}e of Iſrael & thy rede^mer / I lord of pow^{er}s: I am the firſt & I am the laſte / & beſydes me is the^r no god / who hath at eny tyme be l^{ik}e me ſyⁿce I am of eu^rlaſtig name & ſhewe me i what on thing he might be cōpared to me: if the^r be eny / let the^r ſhewe th^{is}ges paſte & to cū as I haue done & I w^{ill} oute feare faute & ſtoppe / do not I eu^r of eu^r laſtig declare & tel you: of which th^{is}ge I b^{ri}ge you forth as my witneſſes / is there eny god beſydes me: is the^r eny ſhap^r I kn^{ow} not: ful vayne therfor at al theſe faⁿcioners of images / & ful vnprofitable at their ſtudye & labour / for they teſtifye of their owne elues (ſith^{er} their images nether ſe nor yet haue eny other ſence) well worthy to be cōfounded & ſhamed. who then maye ſaſhion god: or who wil caſt an image profitable for noth^{ing}: wh^o for al this felauſhipe of image makers maye wel be aſhamed / let al men cū togith^{er} befo^{re} me / ye geue me he^r al maner ſu^per^{ti}ſes heruers w^{ith} ſich oth^{er} / & I ſhal make the^m togith^{er} a lyke ſhamed & aſtonned

L. iiii. the

The. xliii. Chapter. Of Iſaye.

the ſmythe taketh the perne i his tōgers
he tameth it in y ſper & facioneth it with
his hamer / ye & y w^t al y mighte of his
armes / & ſometyme he ſaynteth for hon
ger & worketh ſo longe w^t oute drinke y
he falleth downe weary. Then cometh
y carpentou^r & he draweth forth a lyne
vpō y tymb^r & ſmyteth it forth w^t chal
ke / he ſquareth he cōpaſſeth / he clenſeth
& karueth it vntyl his worke be lyke a
man / ye lyke a well proportioned man
to haue his ſeate in the tēple / he getteth
him (I ſaye) to y wode to kut downe Ce
ders to karye home y harde pyne trees /
okes / & ſiche oth^r trees of the wode / or
els ſiche as he had ſet at home as ſome
pyne trees whō the rayne made to wepe
which mē vſe to kut downe to the ſper /
he goth & taketh ſome of theſe to warm
him w^t al / & with ſome he heateth his
oouen to bake in his brede / ye & of ſome
of theſe trees he maketh hym even a
god and worſhipeth it / he maketh hym
a karuen image and falleth downe be
fore it : with the parte of it he maketh
his ſper

The. xliii. Chapter. Of Iſaye.

his ſper / with the parte he ſeeth or roſteth
his fleſhe & eate it when he hath done
& ſo is wel ſatiſſyed : with the parte of it he
is well warmed / ſo that he nowe maye
ſaye / the worlde is wel amended / I am
wel warme / I haue bene at the ſper / &
the reſte of this timber he karueth into
a god & into an idole for him ſelfe / before
this he falleth downe / this he worſhipp
eth / vnto this he maketh his Bowe / of
this he aſkethe his petitions / & prayeth
ſayng / deliuer me for thou arte my god
And yet theſe images haue nether ſenſe
nor vnderſtandinge : for they ar ſo daw
bedouer that thei neth^r ſe with their ey
es nor vnderſtande with the their hartes.
There is noman that ſo cometh agene
to hym ſelfe thinkinge theſe images ar
nether endued with eny of the. v. ſenſes
nor yet with vnderſtandinge nor yet cō
ſyderth thus / parte of this image haue
I burnt & vpon the colles of it haue I
ſoden & broyled my meate and eaten it /
wherfore then of the reſte of it ſhulde I
make me ſo abhominable an Idolle and
thus

The. xliii. Chapter. Of Iſaye.

thus fall downe before ſo rotten a ſtock:
 Bayne idlenes and a ſolypſſhe harte hath
 brought them vnto thys Idolatrye / and
 ſo peruerſed them that none hath his ri-
 ght mynde or maye thus thinke of hym-
 ſelfe: maye not I erre / althoughe I ap-
 peare to my nowne ſelfe to do right well?
 Remember wel theſe thinges Iacob and
 Iſrael / for thou arte my ſeruante whoſe
 I haue faſhioned to the entente that thou
 ſhouldeſt be my ſeruante never to be ou-
 te of my mynde O Iſrael: I do a waye
 thy iniquities even as I diſperſe a clow-
 de / and thy ſynnes take I awaye lyke a m-
 yſte. Turne the therefore vnto me / for I
 will deliuer the. Beglad ye heauens w-
 hom the lord hath made / reioyſe ye fo-
 undacions of the erthe / clappe your ha-
 ndes ye mountayns / make mery wodes
 with al manner trees / for the lord wil re-
 deeme Iacob and vpon Iſrael wil he ſpre-
 ede his glorie: for thus ſpake y lord thy
 defender which hath faſhioned y eue ſr-
 om thy mothers wombe / I am the Lord
 which al a lone maketh al thynges which
 a lone

The. xlvi. Chapter. Of Iſaye.

a lone haue ſtretched forth y heauens / w-
 hiche alone haue ſet faſte y erthe. I ſk-
 ater the ſygnies of theſe ſothe ſayers or
 aſtronomers / ſo y they ſhal diuine i Ba-
 byne & be madde for anger / I turne theſe
 wyſemen bakwarde & bryng their conig
 into fooliſhnes. But I ſter vp y mynde &
 entente of my ſeruants & the counſel or tho-
 ughtes of my meſſagers I accompliſſhe
 ſaig vnto Ieruſaile / be thou reſtored i to
 thy olde ſtate / & to the cytes of Iuda / be
 ye buylded agene. It is I y reſtore deſol-
 ate places: I comaunde y depe waters
 ſayng / be ye drye / & hye ryuers I drye vp.
 It is I that ſaye vnto Cyrus / he is my
 herde man / al thynges ſhal I accompliſ-
 he accordig to my wyl / it is I y ſaye v-
 nto Ieruſaile / be thou buylded agene / &
 to the temple / let thy foundation be la-
 yed agene. The. xlvi. Chapter

Thus (I ſaye) ſpake the lord vnto
 to his anoynted Cyr / whoſe ri-
 ght hande (ſaith he) I haue takē
 that the gētles ſhuld fall downe before
 hi. I ſhal turne their kiges oute of their
 armoure

The. xlvi. Chapter. Of Iſaye.

armoure ſo that at his comynge they ſhal
opene their gates and ſhyt the nomore: I
ſhal go before the / I ſhal make eaveny
rourhe wayes / braſen gates ſhal I bre-
ke & barres of yerne ſhal I ſhake in ſon-
dre: I ſhal geue the treſure ſpynges yet in
derkenes & thinges which ar yet hyd pri-
uely that thou mighteſt knowe that I
the lord god of Iſrael haue called y be-
name for my ſervante Jacob and Iſrael
my choſen: I haue called the be thy na-
me & beautified the when as yet thou k-
neweſt me not: I am the Lorde / beſydes
whom there is no god: I gyfte the forth-
warde when as yet thou kneweſt me
not that men ſhuld knowe froe eaſte to
weſte that with oute me al thinges are
naught / & that it is I that am the Lorde
& no nother: I faſhione the light & crea-
te derkenes / I make peace & bringe for-
the trouble: It is I the lord that dothe
al theſe thinges. Heauen ſhal geue dow-
ne dewe froe a bone / and the clowdes ſhal
rayne downe right wyſnes / y erthe ſhal
be opened & bringe forth the ſauyower:

Right-

The. xlvi. Chap. Of Iſaye.

Right wyſnes alſo ſhal bud forth with
hym. Euen I the lord ſhal create this
thinge. Wo be to him that diſputeth w-
ith his mak^r / even the pot ſherde with y
potter: ſhal the claye ſaye to the potter /
what thinge makeſt thou? or thy worke
ſueth to no uſe? Wo be to him that ſay-
th to the father wherfor wilt thou gete
chylde: & to the mother wherfor w-
ilt thou bring forth the frute? The ſaith y
lorde that maketh holy Iſrael & his ma-
ker alſo. Aſke me thinges to come vpon
my chylde: & byd me tell yow of the
workes of my handes. I made ther the &
created man ther vpon / I ſtretched the
heauens with my handes / & al hyr my-
ghty hoſte or beutyful aperel are at my
comandement. I ſhal ſcrup this kynge
Lyr⁹ with right wyſnes & al his way-
es ſhal I directe: He ſhal edyſſe my cyte
& let loſe my captiuite & that perſua ded
nether by money nor mde ſaith the lor-
de of powres. Furthermore thus ſaid y
lorde / the marchantes of Egipte of Et-
hiopie / & the tributaries of Babe ſhall
come

The. viii. Chap. Of Iſaye.

come to the: ſhalbe thine / they ſhal follo-
we the / they ſhal go in gyves of their fe-
te / they ſhal knele before the: make the-
yre ſupplicaciō & prayer vnto the: for ſe-
uerely god is with the beſydes who there
is no god / howe profounde & howe depe-
ly hyd arte thou o god eve the god & ſau-
iour of Iſrael: let the be ſhamed confou-
nded & go their wayes togith: with ig-
nomynye al theys worſhipers of Idols
but Iſrael ſhalbe ſaued in the lorde w^t a
ppetual helth: Thei ſhal not be ſhamed
ne noted w^t ignomynye for evermo: / for
th^o ſayd the lorde that created heauens
eve god that faſhioned therthe he made
& prepared it: I have not made it in va-
yne / but to be inhabited / I am the lorde
beſydes who there is none. Meth^o haueſ
ſpoken in hyd places nor in eny derke co-
rner of the erthe. Meth^o in Bayne ſaydſ
to the ſeal of Iacob ſeke me. for I am y
lorde ſprakinge that at iuſteis and ſhe-
wing that at right is: let them be gath-
erd to gither ad come / let the tother nac-
ion escaped that is to ſaye the gentyles

come

The. viii. Chap. Of Iſaye.

come alſo vnto me. What vnderſtand-
inge haue they that lyft vp an image of
tree ad ſo praye to a god that cannot ſa-
ue them: Let them come to me (I ſaye)
and let them agree in one ad tel me who
hath ſhewed them theſe thinges before
or who expounded theſe firſte: Did not
I the Lorde beſydes whom there is no
god: It is I that am the rightwyſe god
and ſauior: beſydes whom ther is non
Returned therfore to me al the coſtes of
the erthe and ye ſhalbe ſaued / for I am
god & ther is no noth: I ſwere be my ſe-
lf that rightwyſnes ſhal go forth of my
mouthe / & my worde returneth not i va-
yne / but euery knee ſhalbe bowed vnto
me & euery tōge ſhal ſwerea ſaye: In
y lorde ſtandeth my rightwyſnes ad ſt-
rength / vnto hym ſhall men come / but
they ſhalbe confounded as many as ſp-
eake agenſt him. And al the ſeal of Iſ-
rael ſhalbe iuſtified and haue their ple-
ſure in the lorde. Bel ſhalbe broken do-
wne / & Meſo ſhal haue a fall / with wh-
oſe heauy images y poore beaſtes ſhalbe
laden

The. xlvi. Chap. Of Iſaye.

laden & werped with their grevous wayght / these beaſtes with other beaſtes of theſe ſtockes ſhal ſaldowne vnder theyr burdens / for they maye not caſt them of / and thus ſhal they be karped into captivitye.

The. xlvi. Chap.

Hear me Iacobſ famylie & al the remnaunte escaped of the houſe of Iſrael / whom I toke even from theyr mothers wombe & haue borne theſe from their byrthe ye & ſhal bare theſe vnto their olde age in their bederethye / for ſythe I haue made theſe / I ſhal alſo beare theſe / helpe theſe & deliuer them. To who (I praye you) wyl you laye me / lyken me / or compare me ? Who am I lyke ? wyl you then (ſayne Iyerſ) go and waye your golde or ſyluer oute of your purſe at a payer of ſtoles & hyer you a caſter of metall to make ye a God therof for men ſal ſaldowne before it & ſo to worſhip it : which notwithstandinge yet muſte be layed on mennis ſhoulders / be borne ad ſet in his place to ſtande faſte & canot move it ſelf

The. xlvi. Chap. Of Iſaye.

ſe frome his place : farthennore let men krype vnto it & yet maye it not anſwere ne theſe deliuer them from their anguiſſhe & trouble. Conſyder this & loke vpon your ſelues o brekers of goddes commaundementes & turne to a better mynde / call to mynde olde thinges done from the crea-
cion of the worlde. that ye maye ſe that I am god & that there is no noth^r god ne theſe eny thynge lyke me / which ſeeth theſe & ſheweth the laſte thinges & ad even from the creacion tell you thinges which are not yet done ; My counſel ſtandeth at a worde & ſo do I accompliſhe all my pleaſures / I call a ſwifte byrde frome the eaſte and what ſo euer I wyl do from a farre it ſhal be done at a becke / for as ſone as I ſeit / it is done. Heare me ye proude men in harte and farre frome the right wiſdomes. I ſhal bringe nigh me my right wiſdomes nether ſhal it be abſent / and my helpe ſhal not tarre / I ſhal geue a ſauinge helpe to Zion / and my beutyful glorie to Iſrael.

The. xlvi. Chapter

But

But

The. xlvij. Chap. Of Iſaye.

But thou shalt godowne sit in
duste O Virgen the daughter of
Babylō / thou shalt sit on y^e gro
unde & not in thy kinges sete o daughter
of the Chaldes : thou shalt nomore be
called tendre and dylicate. Thou shalt
go take the querne swape / & grinde out
the flower of the corne. Thou shalt ca
ste of thy preciouſe tyre & bonettes / thy
ſoulders ſhal be naked and bare legges
ſhalt thou wade thorowe y^e brokes / th
ou shalt not haue one bratte on thy nav
le & men ſhal ſe thy ſecretes to thy gret
ſhame. For I wyl take vengeance & wyl
not be entreded. Theſe thinges hath
ow^r redeemer ſpoke whose name is y^e lo
de of pow^rs & the maker holpe of Iſrael
Sit downe daughter of Chaldee & be
ſtyll / go thy wayes into ſome derke pla
ce for thou ſhalt nomore be called y^e ladye
of realmes : I was verely ſo angrye w
th my people / y^e I ſcourged my heretage
& betoke the into thy power / & thou ha
ddeſt no pyte on the but oppreſſedſt ev
their ſage men with thy hevpe poke ab
oue me

The. xlvij. Chap. Of Iſaye.

oue meſure thynge thus : I ſhal be a la
dye for euer / but thou conſyderſte not
theſe thinges in thy harte nether rememb
reſt thinges to cōe : wherefore heare now
theſe thinges O Delicate ladye which
ſitteſt ſo ſuer & thus thinkeſt with thy
ſelfe. I am ladye a lone and beſydes me
is there none / I ſhall not ſit lyke a wed
ue moornige nor yet be deſtitute my ch
ylde. But yet ſhal theſe two thing
es that is to ſaye to ſyt houſbandleſſe &
chyldeleſſe fall ſodenly vpon the bot
he on a daye / they ſhal fall (I ſaye) on y^e
to ſyniſhe thi ſorowe / both for ſo grette
multitude of thy inchauntige ſothe ſa
pers / and alſo for the ſtrength of thy ſo
many helpers. For thou truſtedſt in thy
nowne couetouſe wylpneſſe ſaynge. No
man ſceth me. Thy nowne wyſdome &
knowledge deceyued the / for thus preſ
umedſte thou in thy harte ſaynge : I am
ladye a lone & beſydes me ther is no. Do
rowful afflicciō therfore ſhal be vpon y^e
& ſode whē ſe it ſhal ſprig thou ſhalt not
knowe / & miſable calamite vnable to be
A.ij. a boyded

The. xlvij. Chap. Of Iſaye.

a boydded ſhal ſal vpon the. There ſhal
al cōe vpon the vnwares a ſoden ſubuer-
ſiō/and then (I praye the) ſire to thy
helpers to thy enchauntige ſothſayers
of whō thou haſte grete plenty/whom
alſo thou haſt ſet myche by & haue had
thē in grete reputaciō even frōe thy kra-
dle/ſtāde vnto theſe (I ſaye) & loke w-
heter parauēture thou maiſte be holpen
& comforted of thē: for thou haſt occupied
thy ſelfe & wearied thy ſelfe hitherto in
their manyfold counſells: let theſe he-
auengasers & ſtarreſtarers (I praye y)
come forth & helpe y/ & tel the frō whence
theſe newes ar to cōe & fall vpon y. Be-
holde/ they ſhal be lyke ſtubble/ whiche
aſt yr it be ſet a ſyer noman maye helpe
it/whiche ſtubble neth^r is it proſpytable to
make coles to warme y/ nor yet to make
a ſyre to abyde by: Dychoſ (I tel the)
ſhal theſe men be whō thou haſte ſom-
che ſet by & occupied & wearied thy ſelfe
with even frome thy yongthe/for euery
one of theſe aſt yr his profeſſiō ſhal decei-
ue y/ & in y meane ceason ther ſhal not
be one

The. xlvij. Chapter. Of Iſaye.

Be one leſte y maye ſaue y. Cha. xlvij.

Hare theſe thiſgeye Houſe of I-
acob whoſe toname is called Iſ-
rael/ whiche alſo ar cōe of y ſa-
me ſtocke y Juda came of whi-
ch alſo ſwere by y name of the Lorde te-
ſtiſye/ affirme/ & geue thākes/ & al by y
god of Iſrael/ ye althoughe ye do it not
of faith aid right wyſnes: whiche are na-
med aſt yr the cyteſens of y holy cyte w-
hich truſte vnto the god of Iſrael y lor-
de of powers. Haue I not don etheſe thi-
ges oute of hāde: ar they not now ſul-
filled whiche I tolde you of euē frō y beg-
inig. when they wēt oute of my mouth
& I expounded thē to you: Notwithſt-
ādig I know ſul wel y thou art harde &
how ſtefnecked & vnſhāfaced thou arte
yet. Haue I tolde & declared to y frōe the
beginig. thinges before they were done
leſte (I tel the) thou ſhuid eſt ſaye. My
idole tolde me theſe or my karuē or caſte
images cōmaunded theſe thiſges. Coſp-
der & beholde al theſe whether you ha-
ue prophecyed thē/ and whether it was

My. iij. not

The. xlviii. Chapter. Of Iſaie.

not I that tolde you before certayne newes & ſecretes which thou kneweſt not of. And now I haue created ſome anewe of y which nether from y beginnynge nor yet nowe before the daye of their creation haue ye harde/becauſe ye ſhulde not tel them: Lo it was I y kneweſt before/ farthermore I tolde you of ſome thinges which nether haue ye harde nor knowne before/nor neuer before wer opened vnto thy eares. For I knewe that thou ſhuldeſt be a breker of my commaundementes/for euen frome thy mothers wombe haſt thou be called a tranſgreſſour/notwithſtandinge yet for my names ſake I differred my wrath/ & for my nowne glorie I defended y & thou ſhouldeſt not perſſe: for lo it is I that purged the/ not for thy money/ but at thy moſte nede I choſe y. For my nowne ſake (I tel y) haue I done this/ for I geue not my glorie to any wother leſte thou ſhouldeſt in any wyſe be prophaned & caſte fro me: heare me Iacob & iſrael whom I haue called. I am he that hath his be-
inge

The. xlviii. Chapter. Of Iſaie.

inge of hym ſelfe/ I am the fyrſte and I am the laſte. My handes haue layed y foundations of the erthe/ and my right hande hath ſet faſte the heauens / when I called them anon they ſtoode ſtill. Be ye all therfore gatherd together and heare / which of theſe goddes hath tolde you theſe thinges which the lord hath done by the kynge of Babylon and Chaldea by whom he dothe his preſure and ſetth them to execute his power: It is I alone that tolde you theſe thinges before/ & I only ſhal call & ſilge him for I & make proſperouſe his iourneye. Come (Iſaie) vnto me/ & heare this thinge/ haue I euer yet ſpoke any thinge obſcurely ſo y creation of y worlde which am preſent & eue in y ſame article wher al this was made: for this cauſe therfore y lord god & his ſpirit ſente me/ & th' ſpeaketh y lord thy redem' y maker holy of Iſrael / it is I y am y lord thy god teachig y y ſhal profite y / directig y in y waye wher thou ſhalt go. And if thou obſerueſt my precepts thy peace & reſt ſhal ſwinge
M. iiii. me y pe

The. xliij. Chapiter. Of Iſaie.

me lyke a flouder thy right wiſnes ſhal
 ariſe lyke y waues of the ſea. Thy ſead
 ſhal be lyke y ſandes / & the frute of thy
 bodie lyke hit grauel ſtones. Thi name
 ſhal not be cut of nor yet baneked from
 my ſyghe / ye ſhal go forth of Babylo-
 ne ſhal ſlip awaye fro y Chaldeys w^a
 loyeful voyce / which thig ſhal be tolde
 ſhewed / & preached vnto y uttermoſte
 cooſtes of y erthe & it ſhal be ſayed. The
 lord hath redeemed his ſeruante Jacob ſo
 y they thirſted not when they wete tho-
 row y drye wilderneſſe / for he drewe the
 wat^r out of y ſtone / he claued y grete ro-
 ke & the^r flowed out wat^rs / butto y vngo-
 dly ſaith y lord: the^r is no reſte ne peace
 Of Meſſias which is chriſte. The. xliij.
Hear me epladis & ye people al a
 farre take hede / y lord hath call-
 ed me fro my byrthe and from my
 mothers wōbe he publeſſhed my name /
 he hath made me a mouthe lyke a ſhar-
 pe ſwerde / he hath covered & defended
 me with the ſhadue of his hande / and hi-
 dde me as a choſen ſhafte in his quiver:
 he ſayed

The. xliij. Chapit. Of Iſaie

he ſayd to me / Verely Iſrael yet art thou
 my ſuāt in whō I wyl be glorioſly
 declared: & I anſwerde / I ſhal laboure i
 dayn & ſpende my ſtrength w^t oute fru-
 te / notwithstanding yet ſhal I offer my
 cauſe vnto y lord / & my diligent labour
 to my god: Wherefo^r y lord ſpake which
 faſhioned me his ſuāt fro my mothers
 wōbe to bringe Jacob agene vnto hi (ye
 althoughe y tyme ſhulde come y he wil
 not be gathred to hym) in whose eyes I
 am gret which is my god & my ſtrength /
 and he ſayed: It is no grete thig for y
 to be my ſuante to ſterve y trybes of Ja-
 cob & to reſtore y deſtruccion of Iſrael / ex-
 cepte I make y alſo y lyghte of y gētyls
 to be y ſauinge helth ſente fro me to y ut-
 termoſte cooſtes of the erthe. The^r ſpake
 y lord y redemer & maker holy of Iſrael
 Spō Chriſte contēned & deſpyſed of y gē-
 tyls & ſuante to al y bare rule. Mynges
 & priees ſhal ſe & ryſe vp to worſhipe for
 y lordes ſake / for he is faithful / & for his
 ſake y maketh holy Iſrael which hath
 choſen y o Meſſias / & agene the^r ſpake y
 lord

The. xlv. Chapter. Of Iſaie

The lord in the tyme apoynted ſhal I come
 & be preſent with the & in the article of
 thy helth I ſhal helpe & ſaue & and I
 ſhal geue the into an erneste of & promiſe
 to my people to reſtore the & thou
 myghtſte challenge agene & diſperſed be
 retages & ſaye to the in bondes / go your
 wayes oute / & to the & at in darknes: co-
 me forth into & lighte / they mought fe-
 ade by & wape ſydes & take their pleaſu-
 res in al theyr plentyfull paſtures / they
 ſhal not hunger nor thirſte / & heate of &
 ſonne ſhal not ſynpte the / for theyr go-
 de ſhal tender & kepe thez ientely & ſhal
 geue them drinke at the daynes of wa-
 ters / I ſhal make all my hylls playne
 and redy wayes / & my pathes ſhal ap-
 peare troden for every man. Beholde for the-
 re ſhall come ſome frome a farre / ſome
 from the north & from the ſea / and ſome
 frome the ſouth. Beglad heavens / re-
 ioyce erthe / clap your handes hylls for
 ioye: for the lord ſhal conforte his peo-
 ple & haue mercy on his poore afflicte.
 But here parauenture Zion wyll ſaye:
 The

The. xlv. Chapit. Of Iſaie

The lord hath forſaken me / & the lord
 hath forgotten me: ſhal the woman
 forgete hyr yonge chylde borne of hyr o-
 wne bodye: but if ſhe forgete hyr chyl-
 de / yet ſhal I neuer forgete the: for lo / I
 haue printed the in theſe my handes /
 thy wallis ſhal neuer fal from my mynd
 they & caſted the downe ſhal come as fa-
 ſte to buylde the agene / they & deſtroyde
 the ſhal haue continual courſe & recour-
 ſe vnto the / lyft up thy eyes & loke abo-
 ute & ſee / al theſe gentyls ſhal be gather-
 ed together & come to the: as verely as
 I lyue (ſayth the lord) ſhalt thou be or-
 ned & arrayed with the as wth a riche or-
 nament & aparel / even lyke a bryde deco-
 red in hyr cleane coſtely aray / for thy
 lande which lyeth deſolate / waſted & lo-
 ſte / ſhal euen by & by be to lytel to cotay-
 ne the inhabitours theryn / & they & wold
 devow^{er} & ſhal be far baneshed / then ſhal
 thy children born in thi barenes ſpeak to
 & / ſayng: this place is to narrow / let me
 haue a place to ſit in / & thou ſhalt thou thi-
 nke: who hath begot me theſe children
 ſith

The. xlv. Chapter. Of Iſaye

sith I am baren and a banished diuorſed
wedue: who hath noureſſhed & brought
me vp theſe chyldeſen: beholde / I am ſo-
le & forſaken / of whẽce then art theſe ?
Thy therfo^r answereth y^e lord. god: be-
hold / I ſhal ſtretch forth my hãd to y^e ge-
tills / & to y^e populouſe naciõ ſhal I lyſten
my ſigne & they ſhal bryge ſonnes to the
in their boſomes / & daughters vpon their
ſhulderne ſhal they bryge y^e / & theye kin-
ges ſhal fede y^e & their quenes ſhal be thi
nourſes / they (their faces bowed downe
to the earth) ſhal reuerence y^e & like of y^e
duſte fro thy ſete / & thou ſhalt knowe y^e
I am y^e lord in whom who ſo ev^r truſte
they ar not confounded. Who maye ta-
ke y^e pꝛope fro y^e ſtꝛonge / or y^e captiue fro y^e
myghty: but becauſe y^e lord hath ſo ſpo-
kẽ it / bothe y^e captiue ſhal be takẽ fro y^e
myghty & y^e pꝛope fro y^e ſtꝛonge / for I wil
defende thy cauſe agẽſt thi aduerſarye &
ſaue thy chyldeſen / thy enemies ſhal I fe-
de wth theye own fleſſh / & wth their owne
bloude ſhal they be drõkẽ like as wth ſwe-
ete wyne / by y^e which vengeaunce every
fleſſh

The. l. Chapite. Of Iſaye.

fleſſh ſhal ſe y^e I am y^e lord thy ſaviour
& thy myghty redemer o Jacob. Cap. l.
Thus ſaith y^e lord. Where is this
teſtimonial of y^e diuorſe of your
moth^r which I ſent hy^r: or who
is my creditour to who I ſolde you: be-
holde / for evẽ for your own iniquities ar
ye ſolde & for bꝛeakig of my cõmãdements
is your moth^r diuorſed & put awaye / w^h-
erfo^r wolde nomã receyue me when I
came / nor yet answer when I called: was
my hãde ſo cut of & ſhortened y^e it might
not deſpue you: or was my pow^r ſo my-
neſhed y^e it was not able to redeme you:
which by a worde only dry vp y^e ſea & tur-
ne y^e floudes into drye lãde / ſo y^e their ſp^r-
ythes be corrupte for want of wat^r & pe-
riſſhe for thyrſte / it is I y^e clothe y^e heau-
ens in a blacke moorning clowde & hou^r-
thẽ wth ſak / the lord god hath geuẽ me
a lerned tonge & to know how & when I
ſhoulde ſpeake wth the weake afflicte: er-
ly in the moorning he twitched me by y^e
eare & wakened me as my maſters we-
re wont to do to make me lyſten & take
hede

The .i. Chapite. Of Iſaye.

Behede/it was y lord god y opened myne
eare/how then coulde I not but obeye:
or how coulde I auoyde or ſlyppe bak:
Wherfore I offere my backe to the ſm-
pters & my chekes to the twitchers/my
face I turne not away fro rebukes & ſp-
etel/ for y lord god bringeth me helpe/
wherfo I ſhal not be confounded/But I
ſet my face agenſte them as harde as a
ſpynte/for I knowe wel y I ſhal not be
ſhamed/for I haue my defende by me to
deſpue me: who then maye ſtroue age-
nſte me: Let vs go & ſtande togither be-
fore a iuge/ & if eny mā wil contende w-
ith me in iugemente/let hym come hit-
her. Beholde/the lord god hath taken
vp my cauſe to defende it/who then ſhal
condempne me: lo/al theſe thy gods ad
goddess ſhal be worne oute lyke a garm-
ent/ wormes ſhal eate thez. Who ſo euer
he be then emonge you y fear y lord/let
hym heare y voyce of his ſeruante/ & w-
ho ſo euer walketh in derkenes & y light
ſhyneth not vpon hym/let him truſtel
y name of the lord & cleaue to his god.

Beho

The .ii. Chapiter. Of Iſaye.

Beholde/al you haue kindled a fyr/ad
vnto your felices gyrtaboute w' y flame
walke in y myddes of your own fyr w-
hich ye haue kindled/But this one thin-
ge is brought to paſſe be my had for you
y ye ſhal ſleape with ſorowe. Chap. li

Bear me ye y folowe right wi-
ſnes ſeking y lord/cōſyder y
ſtone oute of whō ye at hewen
& y pitte oute of whō ye at dig-
ged & drawne. Cōſid. (I ſaye) Abrahā
your father & Sara your moth'/ how y
he called hi one alone & blessed hi/ & made
him riche & encreſed his ſubſtance/cōſid.
how the lord hath counforted Zion in
al hir poore ſtate/ turnig hir deſerte in-
to a paradise/ & hir drie barē grounde in-
to the lordes gardē/ ioye & gladnes ſhal
dwell in hir/ the ſhal be thankes geving
w' the voice of men praiſinge. Wherfor
loke to me my folke/ ad geue eare to me
my people: for the lawe ſhal go forth of
me/ & I ſhal publeſſhe my iugements to
lighten the gentils/ the time is nigh y
my rightwiſnes and my ſauinge helth
ſhall

The. li. Chapter. Of Iſaye.

ſhal goforth to gouerne the people thow
row my power. The eylands ſhal waite
on me truſting to my ſtrength / lyfte
vp your eyes to heauē & beholde the er-
the vnder you / for heauē ſhal be diſperſ-
ed lyke ſmoke / & the erthe ſhal be broken
lyke a garment / & the inhabitants ſhall
perceſſe in lyke maner / but my ſauinge
helthe ſhal endure for euer & my mercy
wherewith I make men right wyſe ſhal
neuer fayle / heare me ye & loue right wyſ-
nes / & namely thou (o my people) whi-
ch holdeſt my lawe in thy harte / be not
aſcayd of mennes reupliques / fear not
theyr rebukes / for mottes ſhal eate the
as clothes & wol: but my right wyſnes
ſhal endure everlaſtig / & my helth ſhal
abide from age to age / be thou ſtered vp /
& do vpo y ſtrength even the arme of the
lorde / be ſtered vp as in tymes paſte th-
owrote al ages. Art thou not euen he
ſmyt down y proud Raſa & woundedſt
the dragō of Egypte? Art thou not the
very ſame y dreydeſt vp y gret depe ſea?
& madeſt the depe botome of it ſo playne
that

The. li. Chapter. Of Iſaye.

that thou gaueſt fre paſſage thowrote it
vnto the deſpyerde men: ſo that thei ſet
at libertye thow y lorde mought re-
turne & come agene to Ziō with ioye th-
ere to haue gladnes for a longe tyme?
that they moughte there haue ioye and
mirth al ſorowe and hevyneſſe ſet a par-
te? And yet anſwerde the lorde / it is I
(Iſaye) that conſorte you at all tymes
and who art thou then that wylt feare
and worſhipe a mortall man redy to fal
and wither awaye lyke graſſe? wylt thou
forgete the lorde which hath made y
which hath ſtretched abroad the heaue-
ns and hath layed the foundations of y
erthe? for this cauſe thou oughteſt to fe-
are at all tymes the anger of hym diſple-
ſed which is bent to deſtroye: but thou
wylt ſaye / where is his wrath? it haſ-
teth / it cometh ſwyftly to apere / he ſhal
not ons fal by y waye wherby he maye
be hyndred to deſtroye nether ſhall his
ſuſtinance fayle hi. I am y lorde thi god
which now make playne y ſea / & a non
I let it ſwel aboue meſure / & am called y
A Lorde

The. li. Chapter. Of Iſaye.

lord of powers / I ſhal put my wordes
 into thy mouth / & ſhal caſte vpon my han-
 de beſo^r & for thy defence & thou maiſte
 plante heauens & ſet thereto: & it may
 be ſayd to Zion. Thou art my people.
 Sterte out of thy ſleepe / ſterte out of thy
 ſleepe / ſpringe vp Jeruſalem which haſte
 dronke of y^e lordes hande the cuppe of his
 indignacion / which haſte dronke & ſou-
 kedoute even the very dregges & al his
 cuppe of ſlomber / neth is there one end
 ge al thy chylde^rn whom thou haſt nu-
 uerſhed vp & wil take the by y^e hande to
 leade & ſuſtayne y^e. Theſe two plagues ar
 fallen vpon y^e but who therfore is ſorpe
 for y^e? & theſe alſo ar come vpon y^e / as pe-
 ſtence / hunger / & ſwerde / but who is
 thy counſorter? Thy chylde^rn ſpilled
 with the wrath of the lord & indignac-
 ion of thy God ſhe troden vnder fote at
 the entering into every ſtreat ſhe & ray-
 ne deare taken / hy^r fete bounde together
 with a corde: wherfo^r heare this one th-
 inge (I praye y^e) thou wretched dronken
 Jeruſalem (although it be not with w-
 yne)

The. lii. Chapter. Of Iſaye

yne) Thus ſayth thy maſter the lord &
 thy god / y^e auenger of his people. Behol-
 de I ſhal take frome thy hande y^e cuppe
 of ſlomber with y^e dregges of y^e cuppe of
 my indignacion ſo & thou drynkeſte no-
 more here aſt^r therof / & I ſhal put it in
 to y^e handes of the y^e cōurge y^e / which ha-
 ue ſayed to thy ſoule / lye downe on y^e gr-
 ounde & we mought go vpon your backes
 & you might be vnto vs as y^e pavement
 of y^e ſtreates to go vpon. Cap. lii.



Arſe / Arſe vp Zion & do vpon
 the thy ſtrength / do vpon y^e thi
 beutiful robes Jeruſalem wh-
 ich art y^e cyte of y^e holye god / for
 the vncircumciſed & polluted ſhal nomo-
 re come into the: ſhake of y^e duſte fro^m the
 Arſe Jeruſalem & ſit vp / loſe thy nec-
 ke oute of y^e bondes / o captiue daughte^r
 of Zion: for thus ſaith the Lord / ye are
 ſolde frely / wherfore ye ſhal be rede^med
 alſo w^out ſyluer / for thus ſaith y^e lord
 god / ſom tyme my people went downe in-
 to Egipte ther to be ſtraungers / & y^e Al-
 ſpides alſo dyd the gret violence & wro^g
 M.ii. & that

The. liij. Chapter. Of Iſaye

and that with oute eny cause/and nowe
what profite ariseth therof vnto me (sa-
ith the lord) that my people are th⁹ le-
dawaye with oute a cause: and their lor-
des and masters conſtrayned the to ke-
pe oute a wayle/ & yet is my name blaſ-
p^hained continually ſaith the lord/ wher-
fore to the intent y^e my people might kn-
ow my name/ I my ſelfe ſhal ſpeake yn
theſe dayes ſaynge. Beholde/ I my ſel-
fe am come: O how happye a ſayer ſh-
al the fete be of y^e meſſagers ſente by the
authorite of god to preache this peace-
able deſpueraunce/ to tel vs theſe good
tydings/ to preache vs the very ſauin-
ge helthe/ ſaynge vnto Ziō/ thi god mo-
ught raigne and lyue: when thi overſe-
ers lyft up this voyce/ they ſhal alſo w-
ith their voyce ſhewe yow hi with pra-
yſe/ for they ſhal ſe clearly wth their eyes
whē y^e lord ſhal cū agene to Ziō/ Thei
ſhal ſaye/ O deſolated Jeruſalē be thou
glad and reioyſe/ for the lord ſhal conſ-
orte his people & ſhal redeme Jeruſalē/
y^e lord ſhal dōvp his ſleeve & ſtretch forth
his ba

The. liij. Chapter. Of Iſaye.

his bare holy arme i y^e ſight of al naciōs
& al the cooſtes of the earth ſhal ſe y^e ſau-
iour ſente frō our god/ thei ſhal byd yow
go yowr wayes cleane/ gete you oute frō
henſe/ & touche no polluted thinge/ go for-
th frō eniōge the/ & ſe y^e ye be cleane y^e ba-
re y^e veſſels & iuwels of y^e lord/ but go not
forth as it wē to muſter ncth² wth to gre-
te haſte as men y^e fled/ for the lord ſhall
go befo^r you/ & y^e god of Iſrael ſhal gat-
her yowr cōpany together. Cap. liij

Behold/ my ſuāt ſhal brige th-
is mater to paſſe wyſely/ wher-
fore he ſhal be exalted/ extolled
& ſet in right hyghe honour. for lyke wy-
ſe as many ſhal woundre vpon hi to ſe
his face ſo deformed & hi ſelfe ſo ſhame-
fully entretede lyke noman/ ſavourleſſe
& bruteleſſe: evē ſo ſhal the^r many gen-
tyls loke vpon hi wth prayer/ & kīges
ſhal holde their mouthes / for they w-
to whō no mēciō was made of hi/ ſhal ſe
hi/ & they which nev^r harde of him/ ſhal
moſte vnd^rſtāde & regarde hi. But who
is he y^e beleueth our preaching: or vnto

A. iij. whō

The. liij. Chapter. Of Iſaye.

whō is y arinc of y lordē shewed: he shal growe Bare y before y lordē lyke a ponge grone / & lyke a rote in a hotte groundē / he shal haue nether bentye nor fauoure / when we shal beholde him he shal be out of shappe & fauour / so y we shal not desyre hym / he shal be despyed & leste set bye of al men / a man hauinge experience & fealinge bothe ow' sorowes & sykenesses / we shal (I ſaye) repute hym so vyle & lothely y we shal hyde our faces at him. When this (notwithstandinge yet) is evē he y muste beare our sykenesses and sorowes. But we shal iuge hī to be thus cast downe & smyten with some plage of god / yē when he is wounded even of our transgressions & thus smyten for our vngodlynnes / for y punysshment for our correccion shal be layed vpon hym & by his strypes & hurte we shal be healed / Al we are strayed a waye lyke shepe / every man folowinge his owne waye: But y lordē layeth al our wykednesses vpon hī to pardone vs. It is he y shal abyde y angur she & be scourged / ad
pet

The. liij. Chapter. Of Iſaye.

pet shal he not ons opene his mouth / he shal be led lyke a lambe to be offred vp / & shal be as styl as a shepe vnder hyr clyppers handes & shal not ons opene his lippes / he shal be taken away & put to death / his cause not examined astyr trwe iugement as a man frenlesse & kynles / & yet who maye nūmbyr his kynrede / even then when he shal be thought cleane to be knit oute of this worlde: whiche plage shal fal vpo hī for y transgressiō of his owne people: farthermore he shal be thought to dye emōg y vngodly & be lyfted vp on y crosse betwene theues / althoughe he nev' dyd hurte nor yet eny desaight founde in his wordes: but the lordē had decreed hī to be thus brokē w'ith infirmite / y he offred for our synnes / mought se his longe lyued posterite / ad this decreet of y lordē shal prospere in his hāde / w' y perel of his owne lyfe he shal fynde ryches: & by this means my right quāt shal iustifye many mē / for he hī selfe shal bea' away their synnes / wh' fo' I shal diuide to hī y proye bothe of y many

Al. iij. men

The. liii. Chapter. Of Iſaye.

men & alſo of y ſtrōge Violence/ becauſe he ſhal let his lyfe to dethe & be reputed amonge the myſdoers/ which not withſtandinge/ yet ſhal he take awaye y ſpynnes of many and make interceſſion for the tranſgreſſours. Chap. liii.

REIOYſe therfore euē frō thy very hart with prayſe thou barren which teneſte not/ beglad ſinge/ & clappe thy handes for ioye thou which bareſte no more chyldern/ for y diuorſed & forſaken woman ſhal haue mo chyldern then y maried wyfe (ſaith y lord). Dilate the place of thy tentes and let the cortayns of thi tabernacles be ſtretched wyde: Be thou ſpare not to drawe forth at length thy meate kynnes & ſteke the down faſte w^t ſtokes/ for thou ſhalt be encreſed w^t chylderne on every ſyde/ thi ſeade ſhal haue poſſeſſion emōg y naciōs/ & I habit deſolate cytes: fear not for thou ſhalt not be ſhamed/ be not aſtoned for thou ſhalt not be cōfūded/ thou ſhalt forget y ſhameſacenes of thi youghthe w^t mo^r remēb^r y opprob^r of thi wedded: hed:

The. liii. Chapter. Of Iſaye.

hed: for thi maker ſhal be thy lord & houſbonde/ even he whoſe name is y lord of powers/ he that maketh holy Iſrael even y god of al the erthe ſhal be called thy kynſman & thy redeemer for y lord ſhal cal y as a diuorſed woman & as one ſore troubled in mynde: he wil cal the to him as a yonge wyfe y had broke promyſe with hir houſbonde ſaith thy god. I forſoke y for a litel tyme but I called the to me agene with myche mercye/ I hyd my face frō y for a ytel ſpace whyles I was angrye/ but I will take y into my armes agene with an euerlaſtinge mercye ſaith y lord thy redeemer: for thiſtyle ſhal be to me as were y wat^rs of Moſe/ for lyke wyfe as I ſwoze neuer more to bzige agene y waters of Moſe vpon y erthe/ euē ſo haue I ſworne to be not angrye with the agene/ neth^r yet to chyde with y/ for y mountais ſhal ſoner forſake theyr places & the hyles ſhal ſoner fall downe/ then other my mercye ſhall forſake y or the promyſe of my peace ſhal fayle y ſaith thy merciful lord. Be- holde

The. liii. Chapter. Of Iſaye.

holde my litel pooze afflicte & forſake / I ſhal make thy walles of precious carb-
 ocles & ſhalt laye thy foundations with
 Saphyres : thy windows & gates ſhal
 I make of cleare Chriſtal / & al thy vt-
 ermoſte buyldinges ſhal I ſette with ri-
 che ſtones . And beſydes all this / al thy
 chyldeſne ſhal be taughte of the lorde &
 I ſhal endue the with ryche peace. Th-
 ou ſhalt be buylded al of ritghtwysnes
 & be oute of all daunger of violence wh-
 erof thou ſhalt not nede to feare / no pl-
 age ſhal coe a nyghe y . Beholde / a not-
 h^r naciō which were ſtrallg^s to me ſh-
 al come & dwel with the / & the aleaun-
 tes ſhal be ioynd with the / ſo it is I th-
 at make this ſmythe which firſt kynd-
 leth y colles with his blowynge & then
 makethe theſe peaceable weap^{es} accor-
 dge to his k^raft. Alſo it is I that create
 y deſtroyer to ſubuerſe & to deſtroye alſo
 but al y weapens made agēſt y ſhal not
 proſpere / & every tōge that ſhall aryſe &
 ſpeke agēſt y in iugemēt thou ſhalt ou-
 ercome & condēne. Sicke ſhal be the he-
 retage

The. lvi. Chapter. Of Iſaye.

retage of y lordes ſuātes & this innocē-
 cye & ſavour ſhal be geuen them of me
 ſaith the lorde. The. lvi. Chap.



ye al therfor which ar a thirſte
 come to the waters. Alſo yowe
 that wante ſyluer go & bye y
 ye mought eate / go yowe wayes & bye
 wyne & mylke with oute moncy & pry-
 ce : wherfore do yow laye oute yow^r mo-
 neye for y fode that fedeth not ? & ſpende
 yow^r labo^r aboute y thig that ſatiffyeth
 yow not ? And wherfore rath^r lyſte yow
 not vnto me that yow^r ſoules mought
 eate of y beſte & take theyr fill vpon the
 moſte fatteſte dylicates ? G^{ve} eare to
 me & coe to me / take hede to me & yowe
 ſoules ſhal be refreſhed : for I wyl ſmite
 handes withe yow into an euerlaſtinge
 conuenaunte to geue yowe theſe aſſuerd
 mercyes promyſed vnto Dauid. Beho-
 lde I ſhall geue hym to teſtiſſe of me to
 the people / to be prynce and goyde vnto
 the Gentyles . Beholde thou ſhalt
 call an vknownen naciō vnto the / and
 the Gentyles (vnto whome thoue
 were

The. lvi. Chapter. Of Iſaye.

were vnknowne) ſhal haſte the to y ad
that euen for the lordes ſake thy god ad
the maker holpe of Iſrael whiche hath
ſet the in thy hyghe honour. Deke ye y
lorde whyles he wolde be founde / cal v-
pon hym whyles he is nigh / let y vn-
godly forſake his owne wayes & euey
wylked man his owne imaginaciōs and
thoughtes ad retorne to the lord for he
wyl haue merce on him / let him (I ſa-
ye) turne vnto ow^r god for he is redye &
bente to forgeue / for euen thus ſaith the
lorde / power counſells ad thoughtes ar
not lyke my counſels & thoughtes / & po-
wer wayes ar not lyke my wayes / but
as farre as the heauens ar a boue the er-
the euen ſo farre excede my wayes yow^r
wayes / & my thoughtes yow^rs / for ly-
ke as the rayne or ſnowe descendeth fro
heauen & turneth not thither agene but
moysteth the erthe & maketh it to budde
& to bringe forth frute that it ſhulde ge-
ue corne to the ſower & fode to eate / euen
ſo my worde which goith out of my m-
outh ſhall not retorne to me voyde but
ſhaldo

The. lvi. Chap. Of Iſaye.

ſhaldo what ſoeuer I wyl & ſhal proſp-
er in thoſe thinges for which I ſente it /
for yow ſhal lyue in gladnes & ſhal lea-
de yow^r lyfe in peace. Mountayns and
hilles ſhal leape ad ſinge for ioye withe
yowe ad al the trees of the felde ſhall
clappe their handes / for the buſhe ſhall
there ryſe a fyr tre & for the thorne a py-
ne tre. Al this ſhall make for the glorie
of the Lorde and ſhalbe a token y it ſhal
euermore abyde. The. lvi. Chap.

Thus ſaycd y lorde. De y ye obſe-
rue equyte & do right wiſnes / for
my ſauige helth haſteth him to-
come vnto yowe & my ritght wiſnes ſp-
edeth him to be declared. Blessed is the
man that ſhal do this thinge / & the ſonne
of man y maye receyue this thinge / evn
him I meane that kepeth the y Sabbat da-
ye & deſpelleth it not / that is to ſaye th-
at holdeth his handes & dothe no euil.
here let not the ſtraungers which ſhall
cleane to the Lorde ſaye on this maner.
Al laſſe for ſorowe the lorde ſeperateth
me frome his people. Nether let y Bel-
ded man

The. lvi. Chap. Of Iſaye.

ded man ſaye/ lo I am a drye ſtocke: for
thus hathe the lord ſyrſte of al promyſe
ſed the Beloved men/as I ſoge as they ke
pe my Sabbat dayes/ that is to ſaye ha
ue theſe thynges in moſte pryce to choſe &
to obſerue thez which it pleaſeth me to
cōmaunde & wyl holde faſte my conue
naunte / I ſhal geue vnto the in my ho
uſe & wyl pyn my walles both a better
parte & a better name then oother of my
nowne ſonnes or daughters. I ſhal ge
ue the (I tell yow) ſuche a name that it
ſhal neuer fayle: Secondaryly he promy
ſethe to the chylderne of the ſtraung
ers whiche deſyre to be ioyned vnto the
lorde/ that they ſhal ſerue hym and kyſſe
ſſhe the name of the lord and that they
ſhal be his ſeruautes/ that is to ſaye al
thoſe which take hede that they pollute
not my name/ that is to ſaye holde faſte
my cōuenaunt. For theſe men ſhal I br
inge vnto my holy hyll and ſhal heare
the in my houſe of prayer/ their brette ſa
cryfices with their oth^{er} oblacions ſhal be
accepte vnto me vpon my alter: For my
houſe

The. lvi. Chap. Of Iſaye.

houſe ſhal be an houſe of prayers to all
nacions. For the ſayde y^e lord god which
gathereth to gither y^e diſperſed people of
Iſrael: yet ſhall I gather vnto the ſuche
as pertain to their cōgregaciō/ euē al y^e
beaſtes of y^e felde/ & al the wylde beaſtes
of their wodes ſhal come to them to eate
hym vp. Notwithſtandinge yet/ al the
biſhopes are blynde/ they are al with
out knowledge/ y^e they are al dome dog
ges & maye not barke/ they lye lōge ſle
aple & dreamle delightle in vayne &
ydle pleaſures/ they are dogges/ y^e & y^e the
moſte vnſhamefaced never ſatiſfied.
Theſe herdemē vnderſtāde nothinge/
but euery one of the foloweth his owne
counſells and thoughtes / every one fo
loweth his owne conetuoſe harte with
al his might/ ſayng thus/ come I ſhall
briſge y^e to y^e wyne & let vs drinke drōken/
& as largely ſhal we drinke to morowe as
to daye/ y^e & more largely. But i y^e me
ane tyme the innocēte is iuged to dethe
and noman conſydereth it in his harte
y^e moſte beſte men are conueyde out of the
waye

The. lviij. Chap. Of Iſaye.

waye/and noman ſo loketh vpon this
he wy: ſaye/beholde the ſynfu: maketh
a waye y right wyſe y he hymſelfe mig:
ht lyue at his pleaſure in reſte / y he my:
ght be ſuer in his bedde ad walke aſtpe
his owne luſte. The. lviij. Chap.

Come hither therfor ye childerne
of wytyches borne betwene y w:
hoze monger & harlete/whom do
ye thus ſcorne ad take power pleaſure of:
vpon whom do ye mowe withe power
mouthes & bleare oute power toges at:
Ar not yowe conceyued in adulterye ad
euen y lye deſayghtful yſſwe: takig
yow: lybidinouse pleaſure at the ohes ad
vnder euery bryde ſhadowed tre: deſtro:
yng childerne in valeys ad vnder the
rockes of ſtone: In highe places of ſtone
buylded by ryuer ſydes is thy porciō/w:
herfore y flowdes ſhal be thy lot/for th:
ou haſte powerd forth thy lyquet ſacr:
fices vnto the & haſte the: offerd thy ob:
lacids: ſhal y ſuffer theſe abominacids:
In highe mountayns thou madeſt thy
beddes & thether thou aſcendedſt to offer
thy

The. lviij. Chap. Of Iſaye.

thy ſacrifices behynde y gates & poſtes
thou leſtedſt a remēbrāce of y when th:
ou madeſt naked thy ſelfe as wel to me
as to a nother. Thou wentſt & madeſt
thy bedde wyder: when thou hewedſt &
pluckedſt certayne of y goddis of y genty
ls vnto y /thou wenteſt into y beddes of
them where ſo euer thou ſpreſt the. And
thou anoyntedſt thy ſelfe w: ſwete oyn
temētes & waſhedſt y with dyuerſe ſw:
ete wat: & wenteſt ſtrayte vnto kyngis
when thou ſenteſt thy meſſagers into
ſarre countres thorowe whiche thinge
thou ſelleſt vnto hell. Thou labouredſt
in y multitude of thy nowne wayes/ ad
neuer thikedeſt it is ſufficiēt. Thou be:
leuedſt to haue gotē y thy lyuing thow:
owe thy nowne labour ad pollicye ſo y
thow ſhuldſt neuer neded to haue kared
or to haue aſked it of me: but whom ou:
ghteſt thou to dreade & fear aſtpe that
thow haſte broken promyſe withe me:
Thou regardedſt not me/thow calledſt
not me into thy mynde: Thinkeſt thou
y I will holde my peace/ as I haue done
D hither.

The. lviij. Chap. Of Iſaye.

hitherto ſo & thou needeſt not be a frayd
of me: No Verely / But I ſhal rather diſ-
cloſe thy rightwiſnes & thy workes and
declare howe lytel they ſhal profite the
Let the deſpyer & at thy nede with who
thou art confedred / But & wynde ſhal fir-
ſt take a waye al theſe thy helpers / and
vanite ſhal plucke the in ſondre: But the-
ey & truſte in me ſhal poſſeſſe & lande and
ſhal inherit my holy hyll / wherefore the
ſaith he. Make waye & geue come / take
awaye al obſtacles & ſtumbling ſtocks
in & waye which leadeth vnto my peo-
ple. For the ſpeaketh he that dwelleth i
& moſte hygheſt place for euer whoſe na-
me is holpe. I inhabit both the & moſte hy-
gheſt and holpeſt place I dwell alſo with
the contrite & humble ſpited to reſreſſhe
& myndes of men dejected / and to heale &
broken hartes. For I am not wrath nor
chide not alwayes but I blowe ouer a
non my hatrede / yet do I breath in bre-
athe: I am wrath / I ſmyte / I abhorre
& haue indignaciō at a man geuen all to
his owne luſtes / and eſpecially when he
gothe

The. lviij. Chap. Of Iſaye.

gothe fro my lawes and foloweth & ſtue-
dyes / counſells or thoughtes of his ow-
ne harte. But agene / I beſholde his wa-
yes / & I heale hym / I brige hym into &
waye agene / I reſtore him vnto the w-
ho he maye conſorte / & to them alſo whi-
ch deſperde him / I create frendlye con-
uerſacion & louge cōmunicatiō one wi-
th a nother. I make peace & ſueres for
the with the & dwell farre & with theſe &
dwell nigh ſaith & Lorde & healer of his
But the vngodly are lyke the wode ſea
called Euripus which canne neuer reſte
hys waters continually troubled with
ſlyme & ſynkinge mudde / and euen ſo ha-
ue the vngodly never reſt nor peace ſa-
ith my God.

The. lviij. Chap.

Thou therefore / whoſoeuer thou
arte / beinge a verie true prea-
cher / ſe & thou kryeſt with ope-
ne mouthe / & beware thou ceaſeſt not
lyftup thy voyce lyke a trompet / and tel
my people their ſynnes / tel the houſe of
Iacob theyr offences. For they apere to
ſeke me beſelye by their diſputaciōs and

The. viii. Chap. Of Faste.

wold be sene te knowe my wayes as for
like & woide be sene to work right wysnes
and not to forsake the pleasures of their god
They moue me questiōs weth^r my iu-
gemēts ar iuste in right wysnakinge / &
ar ful besye to contende and dispute with
god saynge: Wherfore do we faste when
thou lokeste not vpon vs: we chasten
our selues & yet thou wilt not knowe it
Beholde (saith the lord agene to them)
when ye faste / yet abyde yow^r owne we-
pl and lustes styll with the powe / for power
faste notwithstandinge / yet do yow con-
strayne and be ye yow^r detters / so / yow
faste to thentete yow might applye yow^r
w^t sutes & stryffes and to smyte or to ent-
rete yow^r condemned detters more cruel-
ly / ye faste not nowe a dayes to please
god & y^r pour voyce might be harde of ho-
im a boue. Thinke yow that I loue thy-
ys maner of fastig / wherby men at pre-
scripte and certayne dayes chastene the-
ir selues goinge with thei^r heades wit-
hen downe lyke an hoke / strewed with
assies / & clothed with sacke: wilt thou
saye

The. viii. Chapter. Of Faste.

say & this maner of faste and that vpon
this or that apoynted daye is more acce-
pte to y^r lord: But rath^r euen contrar-
wise: This maner of fastige do I also
we & loue: forgeue thy detters wrapped
in shrewd bargaynes vnlose their viose-
nte obligacions / set them at libertie w-
hom thou castedst in to presone for dette
and breke of frome them al maner of bor-
ndes & pokes. Dydde oute thy meate &
drynke to y^r hongrye & thyrstye / and the
poore wayfaeringe straunger leade th-
ou hōe into thy house / when thou seest
y^r naked clothe hym & turne not thy fa-
ce fro thy nowne flesshye. Then shal thy
light breke forth as fresshe as y^r morn-
ge: & thy helthe shal spryng forth right
foure. Then shal these dedes be cleare te-
stimones of thy right wysnes & y^r glorio-
us maiestye of y^r lord shal embraise the
Then shalt thou call vpon him / & y^r lord
shal hea^r y^r / thou shalt kye / & he sh-
al answere / so / here at thy hande. If th-
ou nowe puttest of thy burdē / & holde st
thy fingers / & ceassest to speake vngod-
ly.

The. lviij. Chapter. Of Iſaye.

dyſt if thou offerest thy ſelfe to y^e hōgrye
 & refreſhest y^e poo^r afflicte ſoul: then ſh^{alt}
 alth^{ough} thy lighte ſpryge forth in derkenes / &
 thy derkenes ſhalbe lyke y^e mydday / y^e
 y^e lorde ſhal directe y^e alwayes / he ſhall
 ſatiffye y^e deſp^{ers} of thy mynde & confir-
 me y^e in goodnes. Alſo thou ſhalt be lyk
 a freſhe watred garden / and as y^e ryuers
 whoſe daynes neuer ceaſſe runnige. Pl-
 aces of longe tyme not inhabited thou ſh^{alt}
 occuppe & dwell y^e and ſhalt ſterv
 their foundaciōs for y^e generaciōs to cum
 And then ſhalt thou be called y^e repa-
 rer of broke places & y^e mend^{er} of y^e waye
 of y^e Sabbath daye. If thou refraynest t^{hy}
 fete fro y^e Sabbath daye / y^e is to ſaye if
 thou doſte not thy nowne pleaſure & wyl
 in my holpe daye / then ſhalt thou be cal-
 led vnto y^e wyful holpe & gloriouſe reſte
 of y^e lorde. If thou honourſt him (I ſaye)
 ſo y^e thou nethe^r doſt thy nowne wayes
 nor ſekeſt thy nowne wyl / nor ſpeakeſt
 thy nowne wordes: then ſhalt thou del-
 ight iⁿ y^e lorde which ſhal karpe y^e y^e ab-
 oue y^e higheſt places of the earth & ſhal
 noureſſhe

The. lix. Chapter. Of Iſaye.

noureſſhe y^e y^e heretage of thy fath^{er}
 Iacob: for ſo haue y^e lorde promyſed wi-
 th his owne mouth. The. lix. Chap
Behold / y^e lordes hande is not ſo
 cut of y^e he may nomo^r ſaue: nethe^r
 his eares ſo dulled y^e he may not
 heare: but it is you^r iniqties y^e make this
 grete diuiſiō betwene you & your god / &
 your ſynnes make hym to hyde his face
 fro you to thetēt he wolde not hea^r. For
 your hādes ar polluted w^{ith} bloude & you^r
 fynghers enbrwed w^{ith} ſynne / your lippes
 ſpeke lyes / & your tōge paiteth miſcheſe
 Nomā calleth yⁿ rightwiſnes for his ad-
 uocate in the lawe / nomā iudgeth faithful-
 ly but every man leaneth to vanp^{te} ad-
 lyes / studieth phantaſyes / cōcepueth la-
 borioſe buſynes & brigetth forth miſcheſe
 fe / they ſit hatchyge y^e kotatryces egges
 weaulge y^e ſpyd^{er} webbe / & he y^e eateth of
 the y^e egges ſhal dye / but if he trede the
 vnd^{er} his fete y^e ſpēt ſhal yet breke forth /
 of thei^r webbe thei^r is made no clothe / ſo
 y^e w^{ith} thei^r owne workes they maye not
 kou^r theſelf for they ar miſcheuous evē
 D. iij. workis

The. liij. Chapter. Of Iſaye.

workis of robbery & ſtealt h ſhalt thou fynde i their hādes / their ſete runne to do miſcheſ / & ſwiftely they haſte thē to ſhede inocēt bloude / theyr ſtudye & thoughtis ar abhōinable: deſtrucciō & deth drawe they w^t thē whereſoever they becom but y wape of peace they knowe not / there is no eqte i their proceſſe / they haue ſodepraved their pathes y every mā y paſſeth thorow thē ſhal knowe no peace / wherefor ful ſarre is eqte expyled fro vs and rightwiſnes wil not cōe nigh vs: we lohed & tarped for lighte / & ſo what derkenes is the^r: we waited for y morninge / but ſo we walke i y derke mydde nighte we go gropig by y walles lyke blinde mē we grope as though we ow^d eyes: we putoutey we ſtōble at none dayes as though we wādred i y derke morninge lyke olde mē halfe dede ſtōbligge at the^r graves: we grone lyke beares & mozne continually lyke doves: we loke for eqte but ſhe appereth no where / we tarpe for helthe but it is very ſarre fro vs / & that becauſe ow^r wikednes is ſo encreſed befor y
and

The. liij. Chapit. Of Iſaye

& y we are ſo ſynful / for our tranſgreſſions we denye not / & our ſynnes we knowledge / that is to ſaye we are ſynners we ar falſe lyers agenſt y lord / we have forſaken our god / and turned our backs to hym / we haue blaſphemed hym / & followed ſtrange goddes / we haue conceived euell in our hartes & occupied our myndes aboute falſe wordes & deades. wherefore equite hath forſaken vs and rightwiſnes ſtandeth al a ſarre moornynge / for trwthe is fallen downe yn the ſtreetes & equyte ys locked vp / y true the is cruelly handled / & he y forſaketh euell is torne in peſes / theſe thinges wher the lord ſaw / he was not cōtent: y there was no equite / & he ſaw y there was non y wolde make interceſſion & ſerue w^t hym / & he turned hi ſelfe vnto his owne power / & cleued to his rightwiſnes / & anon he dyd vpon hym ſelfe rightwiſnes as a cote of mayle & put helthe vpo his hed in ſtede of an helmet / he dyd vpon hi vengeaunce for his beſture and houerd hym ſelfe with indignacion lyk
as w^e

The. lxx. Chapter. Of Iſaie

as with a cloke / & ther was ſiche hate
de as is wont to be betwene two enimies
reuenging ether other / this armed he hi
ſelfe to rewarde y cruel tyraunts / wher
fore they ſhal feare y name of y lorde fro
y weſte & his maiesty fro y eaſte / for he
ſhal cu lyke a violent floude which the
lorde hath ſtered vp with a wynde : but
vnto Zion & the which beinge of y ſea-
de of Iacob repente the ſelfe & turne fro
their wikednes he ſhal cu a redem^r ſaith
y lorde. For I me ſelfe ſaith y lorde ſhal
make this conuenaunte & promyſe with
the y is to ſaye. My ſprite w^t wh^o I ſh-
al inſtructe y / & my wordis which I ſh-
al put into thy mouthe ſhall not ſal fro
thy mouth neth^r fro the mouthes of thi
childerne / nor fro y mouth of their chil-
ders chylterne here after into ever laſt-
ing ſaith the lorde.

The. lxx. Chap
Ryſe therfore & haſte y for thy
lighte is come / & y maiesty of
y lorde ſhal ſhynne vpon y / beh-
olde / for whyles the derke clou-
des hov^r thet the & y people / y lorde ſhal
ſhynne

The. lxx. Chapite. Of Iſaie

ſhynne ouer the & his gloriouſe maiesty
ſhal apere with the. Then ſhall the ge-
ntils come forth vnto thy lighte / & the
kyngeſ ſhal walke vnto the brightnes
y ſpringeth forth with the : lyfte vp thy
eyes roundabout the & beholde / al the
ſe at gath^rde togith^r & come to the / ev^r
fro farre countres / ſonnes ſhal come to y
& daughters ſhal flee vnto the on every
ſyde / then ſhalt thou perceyue & be in p^r-
oſperite / thy harte ſhal reioyſe & be op-
ened wyde / even when the grete multi-
tude of the ſea ſhal be conuerted vnto y /
y is when the infinite noumber of the ge-
tyls ſhal come vnto the / abundance of
camels ſhall cover the / Dromedares of
Madian & Ephra ſhal clove y / al y Sa-
bens ſhal come bringinge golde & incen-
ſe gevinge prayſe to the lorde / al the w-
ylde beaſtes of Cedar ſhal come togith^r
to the / y wethers of Mabaioth ſhal do y
pryce / thei ſhal be offerde at y altar whi-
ch I haue choſen & at y houſe of my ma-
ieſtye whiche I haue magnified / lo who
at theſe y come ſteig like cloudis & doves
to th-

The. lxx. Chapter. Of Iſaie

to their wyndous: also y eplandes ſhal
be gathered to me / the ſhippes of the ſea
ſhal come together to karpe their child-
erne to the from ſarre countres with the-
eir golde & ſyluer to y honour of y lord
thy god y maketh holpe Iſrael & magni-
fyethe y / Also ſtraunge chyldeerne ſhal
buyde thy walles ad their kinges ſhal
miniſtre to the / for when I was angrie
I ſmyt y / & when it pleaſeth me I wyl
haue mercy on y. Thy gates ſhal ſtand
open daye & night / they ſhal neu^r be ſh-
ut y y multitude of y gentyls myght cō-
to the & their kinges be brought yn / for
bothe y gētils & y people oz kingdome y
wyl not ſerue the / ſhal perreſſhe & be ſm-
pten downe with ſwerde / even y rycheſſe
of Libani ſhal be brought vnto y as hye
Cypreſſe trees / ppyne trees / Cedres al
together a lyke ſhal garniſhe the place
of my ſanctuarie / for I ſhal make y pl-
ace of my ſete right honourable / & they
y ſometyme ſcourged y ſhal cū nowe ho-
mily & lowely to y / & they y ſpake evell
vpon the ſhal fal downe at thi ſete & cal
the the cyte

The. lxx. Chapter. Of Iſaie

the the cyte of y lord even y holpe Zid
of Iſrael farthermore where as thou
waſt forſaken & ſo odvouſe y noman w-
olde go thorowe y / nowe ſhal I make y
clear & goodlye for ev^r / & right glad the-
orout al ages. Thou ſhalt ſouke y myl-
ke of the gentyls & be noureſſhed at the
breaſtes of kyngeſ / ad knowe y I am the
lord / thy ſauoure & y ſtronge avenger
of Iſrael / for thy braſſe I ſhal geue the
golde / & for yerne ſyluer / for wode braſſe
& for ſtone yerne / I ſhal geue y peace to
be thi rulers & rightwyſnes ſhal be thy
lawiers. The^r ſhal neth^r roberye nor ex-
torſion be hardof eny more in thy co-
ſtes / nether deſtruction nor loſſe with in
thi region / thi walles ſhal be called hel-
the / & thi gates named prayſe / The ſon-
ne ſhal no more be thy ſervante to mini-
ſtre to the lyghte be daye nether y mōne
be nighte / but y lord ſhal be thi contin-
ual lighte & thi god ſhal be thi cleannes /
thi ſonne ſhal nomore go downe nor thi
mōne eny more be hyd / for y lord ſhal be
thy perpetual lighte / & thy moorninge
dayes

The. lvi. Chapit. Of Iſaye

dayes ſhal haue an ende and be matched
with gladnes/ al thi people ſhal be inno-
cent & iuſte & poſſeſſe y^e lande for euer/ thei
ſhal be y^e flow^r of my plantiges & my no
wne handye worke in whom I wyl glo
rye/ y^e leſte ſhal encreſe into a thouſande
& y^e laſte ſhal growe into a right ſtronge
nacion/ I the lord ſhal ſpede this thin-
ge in hy^e tyme. The. lvi. Chap.

The ſpirit of the lord god is with
me/ for y^e lord hath anointed me
& hath ſente me to preache to y^e
meke afflicte in harte/ to blyde vp & to he-
ale the woundes of y^e broken in harte/ to
ſhew forth deliuerance to thez y^e are in
captiuite/ to opene y^e priſone to thez y^e are
bondes/ to publiſſhe y^e tyme of grace & re-
miſſion apointed of y^e lord & y^e tyme wher-
yn our god wyl be auenged of his ad-
uerſaries: to counforte al y^e moorne/ to geue
thez y^e ſorowe in Zid fayernes for aſſhes
glad ointement for their ſorowing/ y^e ioy-
ful garment of thankis geuige for their
heupe mynde/ y^e they might be called ex-
cellent in rightwiſnes/ and a ſuddenewe
ſprong

The. lvi. Chapite. Of Iſaye

ſpronge oute to magnifye y^e lord/ & they
mought reſtore places deſolate/ occupye
olde forlatten houſes/ & buylde agene de-
ſtroyed cytes & wyld groundes of lōge
tyme paſte y^e y^e aſſautes mought ſtāde
& feade your flockis & ſtraungers be your
tylmen & byneplanters/ & y^e you might
be called y^e preſtes of y^e lord/ & y^e men m-
ought cal you y^e miniſters of our god / y^e
you mought eate the ſubſtāce of the gē-
tills & take your pleaſurs of their aboun-
dauce for your grette confuſion & igno-
myne/ thei ſhal reioyſe to haue lyke pe-
te with you/ to deuyde the riche hereta-
ge in their lande/ & thei myght haue gl-
adnes for a longe reaſon: for I am y^e lord
de y^e loueth equite & hate robbery/ ye al-
thoughe a man wolde brene it & offere it
vp to me/ alſo I ſhal make y^e their wor-
kis ſhal be done of trew faith/ & I ſhal ſin-
ite a ppetual bargē wth thez/ & their yſſue
ſhal be knowne of the gētills/ & their po-
ſterite in the myddis of y^e people/ all y^e ſe-
thē ſhal know y^e thei are y^e bleſſed ſede of
y^e lord: wh^{er}fo^r I ioy exceedingly iⁿ y^e lord
my ſoule

The. lviij. Chap. Of Iſaye

ſoule leapeth for ioye in my God / for he
clothe me with the garmentes of the ſa-
uinge helth & ſhal kouer me with y^e ma-
tel of innocencye: I ſhal be lyke a bryde-
grome comely arrayede & lyke y^e bryde
cheſy apparellde in hyr ornamentes / for
lyke aſhethe bringeth forth hir ſettes
& y^e garde hir ſeades: even ſo ſhal y^e lor-
de god make right wyſnes & godly wo-
rſhippe ſpring forth before al nations.

The. lviij. Chapter

Wherfor / for Zions ſake I ſhal not
reſte / & for Jeruſalems pleaſure
ſhal not ceaſſe vntil hir right wy-
ſnes be comforth & ſhewed. lyke y^e ſhy-
ning lighte & hir ſauinge helthe brenn-
eth like a laumpe. For y^e gentyles ſhal ſe
thy right wyſnes & al kinges ſhal behol-
de thy glorie / and ſhal call y^e be a newe
name which y^e mouth of y^e lord ſhal de-
clare / & thou ſhalt be lyke a beutiful cr-
owne in y^e hande of y^e lord / & as a kynges
es dyademe yn y^e hande of thi god: thou
ſhalt nomore be called y^e forſaken / ne thi
ſhal thy lande be called enymore y^e deſo-
lated

The. lviij. Chap. Of Iſaye.

lated / but thou ſhalt be called Hephziba
that is to ſaye my beſte beloued / and thy
lande ſhal be called Beula that is to ſa-
ye my wedded wyſe. For the lord is an-
nounced on the / and thy lande ſhal be ma-
ryed to hym thy very houſbonde / & as y^e
yongman marieth to him a mayden / ſo
ſhal thy chylderne be marryed vnto the
lord / & as y^e brydegrome is ioyouſe ouer
the bryde even ſo ſhal thy god be ioyouſe
vpon the. Vpon thy walles O Jeru-
ſalez / ſhal I ſet watche men which ſh-
al not ceaſſe daye nor nighte preachinge
the lord. Farthermore / even now y^e are
of the comen people ſhal not ceaſſe in no-
man^s wyſe vntyl Jeruſale be repayerde
& tyl ſhe be made the moſte prayſewort-
hye in al the erthe. The lord hath ſw-
orne by his right hande. & by the ſtreng-
th of his arme that he wyl nomore geue
thy whete to meate for thy enymes / ne
thy ſwete wyne for the which thou
haſte ſore ſwette into drinke for ſtraunge
chylderne: but they y^e gather it ſhal eate
it alſo / & geue thanks to the lord: and

p they

The. lviij. Chap. Of Iſaye.

they ſhall gath: it togith: ſhal drinke it alſo
in y porches of my ſanctuarie. Stande
abacke & get ye a ſyde which ſtāde i y ga
tes / geue come o people prepare y waye /
& take awaye al ſtōblyge ſtones / & ſet vp
a ſigne for y people: for beholde the lord
tellet̃ forth theſe good tydyges. Vnto y
Vttermoſte partes of the erthe. Dape ye
daughters Vnto Zion: beholde thy Da
uowr is come. Beholde he hath broug
ht wih̃e hym his riches / and his noble
actes go before hym & they ſhall be red
emed of the Lorde ſhal be called the hol
pe people / and euen thou ſhalt be called
the gretely haunted populouſe cyte & thou
ſhalt nomore be called the forſaken.

The. lviij. Chap.

When ſhal it be ſayd: who is this
cometh fro Edom / his clothes
thus dyed with y red of Bozra:
who is this y goth ſo myghtely / ſo cōely
in his cote armoure: I am he (I tel you)
that warnethe & ſpeaketh right wpsnes
& am ryche to ſaue. wherfo: then at thy
garments ſo red and thy clothes ſo we
tte as

The. lviij. Chap. Of Iſaye.

tte as thoughe thou haddeſt troden in y
wyne preſſe: The wyne preſſe (I tel y
ow) haue I troden al alone / & of al the
people was there not one with me: I tro
de / I trode downe my enymies in my
feruēt wrathe ſo y they haue th̃y ſprin
kled my clothes with their bloude & ha
ue thus spotted al my garmentes. For y
daye of Vengeaunce which I had conce
yued in my harte and y yeaere wheryn I
wolde redeme is cōe. I looked rounde abo
ute / but there was not one helper / I was
as deſtitute al hope / but there was not o
ne that wolde ſuſtayne me: and then cle
ued I to my nowne arme and feruoure
which helpte me / and then I trode dow
ne the people in my wrathe and bathed
them ſo in my fure that theyr bloude
ranne downe vpon the erthe: The me
rites of y lorde I ſhal remembre & geue
hym thākes for all thynges which he ha
th geue vs / y is to ſaye for the innumera
ble goodnes done to the houſe of Iſrael /
whiche of his merce and goodnes hath
geue it th̃e / for he ſaid / Verely theſe men
p. ij. ſhal be

The. lviij. Chap. Of Iſaye.

ſhalbe my people / and theſe ſhalbe y^e ch^{yl}derne which ſhal not go out of kynde for he was their Sauour / and brought it ſo paſſe that in al their tribulation he wolde not ſuffer them to be ſcourged / but wolde deliuer the^m by his angel wh^o he ſente the^m. And becauſe he loued and p^{ro}tyed the^m / he redeemed / he defended ad bore the^m by frome the beginnige of y^e tyme: but althogh they ſo rebelled & chaſed his holy mynde that he wolde be turned into their enemye & fight ag^{ain}ſt the^m yet he remembred the tyme paſte / he remembred even Moſes & his people how that he led the^m oute frome the ſea lyke as the ſhepherde leadeth his flocke / ad how he gaue the^m his holy goſte / he remembred how he led Moſes by his gloriouſe arme / takinge him by the right h^{an}de & diuidge the waters before the^m to get him ſelfe a name for euer / he remembred how he led the^m thowow the depthe^r thowow the deſte lyke as by any eny ad playne waye / that the^m ſtumbled not / for the ſpirit of the lord directed them lyke the

The. lviij. Chapter. Of Iſaye.

ke the beaſtes y^e go in the ſelde. So leddeſt thou thy people O god / to gete the a gloriouſe name. Loke forth therfore frō heauen & frō the holy habitation of thy maiesty & beholde / howe is it thus cū to paſſe / that thy zele / thy ſtrength / thy plentiuſe intere petye ad ſoſte mercye ar ſo hardened agenſte me? How arte owr father. Abraham knoweth not So neth^{er} Iſrael knoweth So: but it is thou lord that art owr father ad redemi^{er} / thy name is of euer. Wherefore (lord) haſte thou led So frō thy wayes? haſte thou hardened owr hartes y^e we ſhulde not feare the? bryge So agene into thy fauour for thy promyſes ſakes made to thy ſeruants which ar of the trybs of thy heretage. It was not longe that thy holy people enioyed thy ſanctuarie / for our enemyes deſtroyed and ſpoylde it / and as for So we haue bene thy people euen frō the beginige of y^e worlde / but as for the^m they knewe the not for their god / neth^{er} were thy called aſt^{er} thy name..

The. lviij. Chapi.

P. iij.

I wol=

The. lxxiii. Chapter. Of Iſaye.

I Wolde thou woldest cleve in so-
ndre heauē and come downe th-
at the hylles mought melte aw-
aye at thy presens even as agenst an h-
otte ſpyer and that the Violent tyrāts m-
ought be set a ſpyer as is water inflam-
medde with ſpyer: that thy name moug-
ht be knowne vnto thy enymes / and th-
ese haithen mought tremble at thy pr-
esens. Descende (I ſaye) with thy wou-
nderful & vnwonted workes vnlookedfo-
re that these hilles mought consume in
thy ſpyghte: for from al tymes paste th-
ere was noman that wolde heare or ta-
ke hede / nether beholde with his eyes
these thinges which thou haste done for
men waytinge for the: But thou a lone
(O god) thou helpest hym that boldely
ſoloweth right wyſnes / and ſocourſte th-
em that depende on the to go in thy wa-
yes. But lo / thou arte nowe angrie
because we are ſynners and continue ſtil
in ower ſynnes and there is not one ſaf-
ſe / for we are all lyke an vnclene thinge
and all ower rightwyſneſſes are lyke cl-
othes

The. lxxiii. Chapter. Of Iſaye.

othes polluted with the menſtrewe / all we
fall lyke leaues / for ower iniquities take
vs awaye lyke y wynde / there is no th-
at wil cal vpon thy name or endeuer h-
ym ſelfe to holde the / wherefore thou hy-
deſt thy face frome vs and ſcourgeſt vs
for ower wykednes. Nowe therfore w-
hen it is ſo that thou art ower father /
and we ar but claye: thou arte vnto vs
as a potter and all we ar the workes of
thy hande. Be not ſo ſore angrie (Lorde
I beſeeche the) nether remember ower in-
iquities alwayes / but rath^r (I praye the)
conſyder al vs to be thy people. Behol-
de / the cytes of thy holy lande are turne-
ed into a wyldernes. Zid is forſaken / ye
and even Ieruſalem is a deſerte / ow^r ho-
ly temple which was ower beutyful ſp-
ower whereyn ower fathers prayſed the
is brent vp / and all ower pleaunte pla-
ces are turned into wyldernes. Wyt
thou not (Lorde) aſt yr all theſe thinges
be entreated and bowed with prayer wi-
lt thou be ſtyl a ſcourge vs ſo grevous-
lye?

The. lxxv. Chap.

P. iiii.

Men

The. lxxv. Chapter. Of Iſaie.

Now ſhal ſeke me whiche now ſe-
ke me not / they ſhall ſynde me
nowe ſeke me not / Vnto whome
I ſhal ſaye anon / lo / lo / I am here at yo-
ur hande / thus ſhal it be ſayde vpon theſe
gentyles which yet call not on my na-
me: for I haue ſtretched forth my handes
at this tyme paſte vnto a nation that
beleued not whiche goithe not the right
waye y^e is to ſaye lyueth not aſt^r my
mynde and pleaſures / which alſo neuer ce-
aſſeth to exaſperat & to anger me euⁿ to
my face offeringe their offeringes in gra-
ues & wodes & brenge their incenſe v-
pon alters made of ſtone / they ſit praye
at tombes & ſhrines / ſleapige al y^e night
in chyrches full of images / they eate hog-
ges fleſſhe & vncleane potage is in their
diſhes: they ſaye / if thou coeſt nigh the
touch me not leſt I make y^e vncleane / theſe
me ſhal ſmoke at my wrath & be ſet
aſp^r to brenne for eu^r. Beholde / theſe thi-
ges are decreed in my preſens y^e I ſhulde
not forgete theſe but geue you your rewar-
de wh^o I ſhal laye your wykednes & y^e
wike

The. lxxv. Chapi. Of Iſaie

wikednes alſo of your fath^r & your own
boſoms (ſayth y^e lord) which brenne their
ſacrifices vpon mūtales & blaſphemed me
in y^e hilles: wh^o for I ſhal meate oute the-
ir iniq^uties ag^{ai}n & turne theſe into their own
boſoms. theſe ſaith y^e lord / as me wil ſay
to hi^m y^e happeneth on an holy vyne: pluck
no grapes of this / for it is holy: euⁿ ſo ſh-
al I do for my ſu^{er}es ſakes becauſe I w-
olde not deſtroye theſe al. But I ſhal bryng
forth a ſede out of Iacob & thinheretout
of my hyl oute of Iuda / y^e is to ſaye my
choſen ſhal poſſeſſe it & my miniſters ſh-
al dwell ther: ſarone ſhal be fylled w^{ith} flo-
ckis & heardeſ / & y^e vale of Achor ſhal be
layres for herdes of my people y^e ſeke me
but you haue betrayed y^e lord & forgotte
my holy hyl / you garniſhed an alt^r for
y^e goddeſ of fortune / & conſecrated your
offerig to y^e god of treſu^r / I ſhal therfor
kepe you i ſto^r as treſu^r for y^e ſwerde / y^e
you mought al be ſmit down w^{ith} it becau-
ſe y^e wh^o I called you / ye wolde not anſ-
wer / & wh^o I ſpake / ye wolde not hear /
but ye dyd euel i my ſight & choſed thoſe
thing-

The. lxxv. Chapit. Of Iſaye.

thigis which I hated. Wh^{er} for th^{is} ſp^{ee}ch
eth y^e lord. Lo my ſu^{er} ſhal eat/ when
ye ſhal be ful hōgrye. Beholde my ſu^{er}
ſhal drink/ whē ye ſhal be ful thirſty. Be
holde my ſu^{er} ſhal be glad whē ye ſhal
be aſhamed. Lo/ my ſu^{er} ſhal reioyce
ſinge evē for y^e verp^{er}helth of their hartis
But you ſhal krye oute for y^e Very ſorow
of your hartes & for anguyſh of mynde:
ye ſhal houle as hōūdis/ your name ſhal
not be ſworn by enyōg my choſen: for y^e lord
ſhal ſlaye you/ & al his ſu^{er} by a no
th^{er} name. He y^e ſhal be prayſed in y^e erthe
let h^{is} be prayſed in y^e true god/ & he y^e ſhal
ſwer in y^e erthe let h^{is} ſwer by y^e true lord
for olde enymy^{tes} ſhal be forgotē & takē
away (ſaith he) out of my ſight/ for lo/ I
ſhal make newe heauē & a newe erthe
& their ſhal be no mētion of y^e olde/ neth^{er}
ſhal thei enym^o aſcēde to mēis hartis
But theſe mē ſhal reioyce & enioye theſe y^e
I ſhal make for ev^{er}/ for lo/ I ſhal make
Jeruſalez right glad even frō hy^{er}. Very
harte/ whoſe people ſhal be ioyful w^{ith} w^{er}
hō I my ſelfe ſhal be glad/ & merye with
my people

The. lxxvi. Chap. Of Iſaye

people/ there ſhal not be harde in h^{is}
eny wepige or kryinge/ neth^{er} ſhal there
be aſty^{er} this eth^{er} infant or olde m^{an} y^e ha
ue not their ful dayes/ but y^e yōge mā at
an L. years ſhal dye/ & y^e tranſgreſſour
of an L. years ſhal be dāned/ they ſhall
buyde houſes & inhabit thē/ thei ſhal pl^{an}
ate bynes & eate of their frutes/ thei ſh^{al}
al not edifie for a noth^{er} to dwell in it/ ne
th^{er} plante for a noth^{er} to eate it/ But y^e ly
fe of my people & y^e woakes of their hāds
ſhal be as freſſhe as y^e tre of lyfe/ my cho
ſen ſhal ſe many years & ſhal not labour
in vayne nor bring forth their frute w^{ith} tr
ouble/ for thei ar y^e bleſſed ſe^{ed} of y^e lord
& their yſſue ſhal abyde w^{ith} thē/ & y^e tyme
ſhal cū y^e I wil answer thē befor thei cal
on me. I wil hear thē whyle thei ar yet
But in cōcepyng their peticiō: y^e wolfe &
y^e lābe ſhal fede togeth^{er}/ y^e lyō ſhal eate
haye w^{ith} y^e oxe/ But y^e erthe ſhal be meate
for y^e ſpēt/ ther ſhal be no m^o trouble nor
plage in al my hōly hil ſaith y^e lord. c. 66
Thus ſaith y^e lord/ heauen is my ſe
ate & y^e erthe is my ſote ſtole/ where
then

The. lxxvi. Chapit. Of Iſaye

then ſhal this houſe ſtode which ye
ſuplde me: & whe^r is this place wherin
I ſhal reſt: whe^r my hādio made al theſe
thingis & thei ar rekened emonge y^e thin-
gis which ar made ſaithe y^e lord: but to
whō ſhal I loke: euē to y^e hōble in ſpirit
which trēbleth at my ſpeech / for he y^e ſl-
ayeth an oye ſlayeth a mā / & he y^e ſlaye-
th a ſhepe hāgeth a dogge / he y^e offereth
to me anywarde offerig pleaſeth me as
wel as to offer me ſwynes bloude / he y^e
icēſe me doth evē a lyke thig as to pray
ſeableſſe an idole / but theſe mē haue cho-
ſen theſe thigis & their myndes haue de-
lighted i theſe wayes & abhominaciōs /
wh^{er} for I ſhal euē lykwiſe choſe oute th-
eir ſhorners / & thoſe thigis y^e thei feared
I ſhal bryge on their neckis becauſe y^e w-
hē I called / nomā wolde anſw^r: & whē I
ſpake nomā wolde hear: but they dpyd e-
uel i my preſens / & choſed thoſe thinges
which I reproue. Hear y^e worde of y^e lord
ye y^e trēble & fear at his ſpeech / your br-
oth^{er} in which hate & abhorre you becauſe
ye cal on my name ſaye / let y^e lord ma-
gnifye

The. lxxvii. Chapi. Of Iſaye

gnifye hi ſelfe y^e we mought ſe your gla-
dnes / but ſiche mē ſhal be cōfūded / ye / e-
uē now begineth y^e voyce of y^e lord (acco-
cernig y^e deſtruccion of y^e cyte & tēple takig
ſeigeāce & rewarding his enemies) to be
harde like y^e lamētatiō of a womā grete
w^{ch} chylde before hir pāges & labours cū
whē ſhe is brygig forth a mā childe who
hath harde ſiche thigis: or who hath ſe-
ne ſiche thigis: do y^eerthe bryg forth al on
a day: or ar al folke borne at once as Ido
cōceyuethe & brygeth forth hir children: do
I deſtroye or do I not rath^r begette: do I
not begette: & do I not make bare ſaith
god: be glad w^{ch} Jeruſalē & ſinge w^{ch} hir for
ioye al hir ſouers / reioyſe w^{ch} hy^e euen ſū
your hartes al hir moorners: for ye ſhal
ſouke & be ſatiſſyed at hir teatis of cōſo-
laciō / ye ſhal ſouke & be repleneſhed w^{ch}
hir gloriouſe plētuousnes / for th^{is} ſpake
y^e lord / Lo I ſhal lede forth prynces to hy^e
lyke afloude / & y^e pow^r of y^e gētis ſhal I
lede forth lyke a gret ryſing wat^r: ye ſh-
al ſouke th^{is} for & be borne in hir boſome / &
dāſed vpoⁿ hir knees / for I ſhal cōfort you
& euen

The. lxxvi. Chap. Of Iſaye

¶ and in Jeruſale ſhal you receyue cōſolaciō as of a moth^r cōforting hyr ſonne: & whē ye ſe this / your hartis ſhal ioye and your bones ſhal flouriſhe lyke a grene plāt / & y^e lordes ſuāt ſhal prayſe his pow^r / & his enymies ſhal he threaten: for ſo / y^e lord ſhal cū in ſpyer / & his chariets lyke a whirlewinde wth grete fury / to avenge in his wrath / he ſhal cū in y^e flame of ſpyer / for wth ſpyer & wth his ſwerde ſhall he iuge eu^{er} y^e fleſh: & his welbeloued ſcayne for his ſake ſhal be increſed: But they y^e vowed to make theyr ſelfe cleane in groves / & thei^r eat opely emōge thē ſelfe hoggis fleſh / myſe / & ſich orh^r abhominable vncleannes ſhal be takē awaye altogeth^r ſaith y^e lord: for I ſhal cū to gath^r togith^r bothe eu^{er} y^e naciō & tōge th^rir ſtudyes & workis: & thei ſhal cū & ſe my maiſtey. Alſo I ſhal geue thē a toke & ſende ſome of my choſen to y^e gētyls (as to y^e Eplicks / Lybes / & Lydees which are noble archers: I ſhal ſende to Italye & Grece & to y^e fardeſt eplāds wth yet h^rardnot my preaching nor ſaw my glory & thei

The. lxxvi. Chapi. Of Iſaye

& they ſhal preach my glorye emōge the gētyls / bringyng al your Broth^r frō y^e multitude of y^e gētyls to be an oblaciō to y^e lord / thei ſhal brige thē on horſe / in wagges & chariets / on mules & i cartes to Jeruſale my holy hy^r ſaith y^e lord no noth^r wyſe thē y^e chyldern of Iſrael we^r wont to bring their oblaciōs into y^e houſe of y^e lord in cleane Veſſels: & out of thē ſhal I take ſome preeſtes & leuytes ſaith y^e lord: for as this newe heauē & erth wth I ſhal make ſhal abyde in my preſens ſaith y^e lord: even ſo ſhal your ſeade & your name abyde alſo / & th^r ſhal be ppetual feſtes of y^e newe mones & ppetual ſabbath days / & euey fleſh ſhal cū to worſhipe befo^r me ſaith y^e lord: & thei ſhal goforth to beholde y^e karids of y^e ſynners agenſt me / for y^e worme of thē ſhal nev^r dye / & their ſpyer ſhal nev^r be quēched / & thei ſhal be lothed of every fleſh.

The ende of y^e prophecy of Iſaye

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